ACPL ITEM
DISCARDED

JOHN DEACON

TOBACCO TORTURED

LONDON 1616

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REFERENCE

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Deacon, John

Tobacco tortured

Da Capo, 1968

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JOHN DEACON

TOBACCO TORTURED

LONDON 1616

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TOBACCO TORTVRED,

OR,

THE FILTHIE FVME OF TOBACCO REFINED:

Shewing all ſorts of Subiects, that the inward taking of Tobacco fumes, *is very pernicious vnto their bodies; too too profluuious for many of their purſes; and moſt peſtiferous to the publike State. Exemplified apparently by moſt fearefull effects:*

More eſpecially, from their treacherous proiects about the Gun-powder Treaſon; From their rebellious attempts of late, about their prepoſterous diſparking of certaine Incloſures: as alſo, from ſundry other their prodigious practiſes.

AIX 1479346

Prov. 27. 9.

If *ſweete oyntments and perfumes do* vndoubtedly *reioyce the heart of a man:* then ſurely, all noyſome ſauours, and poyſonſome ſmels (ſuch as is the filthie fume of Tobacco) inwardly taken, muſt neceſſarily diſquiet, and driue the ſame into a dangerous condition.

Dignitatis Διάκονος *Deus.*

LONDON,

Printed by RICHARD FIELD dwelling in Great Woodſtreete. 1616.

TO THE MOST POTENT, LEARNED, AND RELIGIOVS PRINCE, IAMES (by the grace of God) King of great Brittaine, France and Ireland, &c. be multiplied the abundance of ſpirituall ſinceritie, of earthly proſperitie, and of eternall felicitie in Ieſus Chriſt, Amen.

RENOWMED SOVERAIGNE,

THe Almightie Iehouah (being in very deed) the God of [a] order, hath created all things in ſo excellent and abſolute an order, reſpecting [b] number, weight, and meaſure, as no one man liuing on earth may iuſtly challenge any one of his works, for being (in any their ſeuerall orders) the one either [c] better, or worſe then another: if we exactly conſider the exquiſite order obſerued among any his different operations in heauen, or in earth. For if we firſt conſider what an abſolute order he hath obſerued in any the ſuperior creatures (more eſpecially in the firmament it ſelfe, with other the Celeſtiall orbes) we may find the ſame (by Mathematicall demonſtrations) made apparently manifeſt to vs. Then

a 1 Cor. 14. 31.

b Wiſd. 11. 17.

c Eccleſ. 3. 11.

next, if we obſerue (in like ſort) the like moſt admirable, and abſolute order among all other the inferiour creatures (more eſpecially in Man whom he hath purpoſely made a μικροκόσμος, I meane, an abſtract epitome, or a liuely repreſent of all the reſt (as by Phyſicall obſeruations and ſundry Methodicall proportions may be made apparent vnto vs) I doubt not at all but that the truth of this point will more plainly appeare then the Sun-ſhine at mid-day: ſo as the ſimpleſt on earth may ſoundly conceiue the ſame in that one ſpeciall creature, if (beſides his admirable creation) they will likewiſe conſider how the vniuerſall ſocieties of mankind here on earth, are (by the Almightie his moſt abſolute wiſedome) very proportionably reduced into a fourefold corporall condition. Namely, firſt into a meere naturall bodie: I meane a corporall ſubſtance conſiſting ioyntly in an healthfull eſtate of ſundry particular members ſympathically combined in one. Then next, into an Oeconomicall bodie, I meane a domeſticall, or well ordered houſhold condition proportionably plotted together. Then next, into a meere Politicall bodie, I meane the publike eſtate of kingdomes and countries collaterally compact in one mutuall conſort. And then fourthly, into an Eccleſiaſticall bodie: I meane, into that holy and bleſſed communion of Saints which religiouſly conſiſteth vpon the mutuall and ioynt ſocietie of a Nationall Church, diſciplinated and gouerned in a moſt ſolemne and ſanctified order.

d *In a Treatiſe of houſehold gouernment couertly conuayed from me, and ſet forth in the name of R. C.*

As this fourefold order of bodies doth comprehend, and vphold to the full, the ſeuerall conditions of men here on earth: ſo ſurely, the ſecond and the laſt of theſe foure ſeuerall eſtates I do purpoſely pretermit for the preſent, as hauing heretofore in d *ſome part, and alſo intending hereafter (if God ſay amen) to bend my cogitations more fully that way.*

Onely

hang downe the head, but all the other ſtates elſe (by a common conſent) they do collaterally become very crazie and weake, concerning any the dutifull diſcharge of their peculiar deſignements.

As for example, the ſaid ſtomacke it ſelfe, namely, the poore huſbandmen, they are fearefully ſubiected to an intollerable feebleneſſe concerning the timely performance of any their appointed functions; to offenſiue yelkings, and vomitings forth of ſundrie diſcontentments againſt the whole State; to an immoderate thirſting after other mens places; to many moſt bitter heart-burnings, gripings, and gnawings; to ſodaine, and vnappeaſeable inflammations of furie; to an vtter loathing of their appointed ordinary labours; to a dog-like appetite after other mens profites; to an inſatiable hunger concerning the ſpeedie ſupply of their ſundrie vnſufferable wants; to a very bad digeſtion touching their preſent oppreſſions; to many windie ſufflations, and proud puffings vp; to angrie belchings, to cholericke paſſions, to an vnnaturall fluxe of the purſe, by meanes of too many their immoderate and ſuperfluous diſpendings; to inward heart-gripings; with ſundry ſuch other like fearefull occurrents as do finally diſable their perſons from the orderly collecting, and proportionable diſperſing of publike maintenance to any one of the other eſtates in that ſelfe ſame Politicall body.

Yea, and not onely the ſaid ſtomacke it ſelfe (I meane the poore huſbandmen,) but all other eſtates beſides are likewiſe (by a common conſent as it were) collaterally ſubiected to ſundry moſt dangerous diſtempers: whether we conſider the ſuperiour, or any the inferiour parts of that Politicall body.

For firſt, (concerning the ſuperiour parts) who may not

eaſily

eaſily ſee and perceiue how the head it ſelfe will forthwith begin to be fearefully tainted with capitall paines about the diſordered State; with want of due reſt, by reaſon of ſundry occurring cares; with idle vertigoes, and many terrible turne-about thoughts; with ſundrie implacable furies, with moſt ſecure and fearefull Lethargies, dreames, and drowſie ſecurities; with craſineſſe of memorie concerning their duties to God and man; yea, and (which more is) with ſuch ſodaine congealed Catalepſies, violent conuulſions, and ſpirituall benummings, as if all conſcionable ſenſe and mouing (in and about their deſigned imployments) were vtterly loſt, or quite forgot, at the leaſt.

And then next, for the Shoulders and Armes (the Nobilitie, and Gentrie I meane) who may not likewiſe perceiue, how that (when the poore huſband-mans ſtate, which did vſually afford their Politicall maintenance, beginneth to fag) they do eftſoones begin to fall forthwith into fearefull Apoplexies, I meane, to an vtter decay of all ſpirituall mouing and ſenſe; into quaking Palſies and trembling of heart, vpon euery croſſing occurrent; into dangerous Epilepſies, and deadly downefallings to euill; into violent Conuulſions, with a ſodaine ſhrinking vp of the ſinewes of loue; into fearefull oppreſſing Ephialteis, and intollerable burdens of ſinne, each houre ſurcharging their ſorrowfull ſoules; into choking Squinancies, I meane, a mercileſſe throatling of all their Inferiours; into ſundrie moſt deadly Pleuriſies, through the abundant ſpilling of innocent bloud; into many quarkening Peripneumonies, and ſuffocating Ptiſickes, I meane, into a difficult breathing forth of any gracious decrees concerning the preſent good of the poore; yea and (which more is) into very many ſuch impoſtumating Empiemaes, and moſt fearefull exulce-

exulcerations of conſcience (with other outragious enormities) as bring an vtter conſumption and waſte to the whole Politicall bodie.

And as the ſuperiour, ſo likewiſe the inferiour members of that ſelfe ſame Politicall bodie, feeling once a defect in the ſtomacke (I meane in the poore huſbandmans ſtate) they do eftſoones decline to an vnnaturall weakeneſſe and diſtemperature of the Liuer and Splene (I meane, to a fearefull decay of Chriſtian loue, for the timely diſcharge of any their Chriſtian duties; to ſundrie inflammations, obſtructions, coldneſſe, and hardneſſe of heart againſt the whole State; to moſt filthie deforming Iaundeis, through an vnnaturall diſperſing of cholericke pangs, and melancholicke paſſions ouer all the Politicall bodie; to many moſt languiſhing Cachexies, I meane, to an inordinate conſuming and waſting of politicke nutriment, by reaſon of ſome euill diſpoſition in their proper eſtates; to ſuch dangerous Dropſies, and diſordered cariages, as do either procure a diſſolute looſeneſſe throughout their peculiar ſocieties, or an vnnaturall ſwelling at leaſt, againſt the peaceable, and proſperous ſtate of the whole Politicall bodie; to deadly Stranguries, and dangerous difficulties about the timely diſpatch of their publike deſignements; to deadly benumming Sciaticaes, and griefes in the huckle-bones, ſo oft as they are to vndergo the obſequious diſpatch of their ſeuerall duties; yea and (which more is) into many prepoſterous Podagraes, and intollerable paine in their feete and ioynts, ſo oft eſpecially as they are made to ſupport and beare vp the neceſſarie burdens belonging to that Politicall body whereof they are made the vnited members.

So as your moſt excellent Highneſſe may here againe be pleaſed to perceiue very plainly, that (by the onely diſtempe-

diſtempers of the ſtomacke it ſelfe in either of both theſe bodies) the whole bodies of both are moſt fearefully brought into ſuch a languiſhing condition and ſtate, as neither thoſe ſtomackes themſelues, nor the head, nor the ſhoulders, nor the armes, neither yet the legs, nor the feete are ſufficiently able to diſpatch their proper deſignements: by meanes whereof, euen thoſe ſelfe ſame bodies (with all their ſeuerall parts) muſt needs remaine in a languiſhing ſtate. And therefore, as the good eſtate of the ſtomacke it ſelfe muſt be carefully continued, eſpecially, if we deſire to vphold the happie condition of the whole bodie it ſelfe: ſo ſurely I do verily ſuppoſe there may no better meanes be deuiſed about that good eſtate of the ſtomacke, then to become very carefull firſt, for the ordinary ſupply of whatſoeuer good meanes may be helpefull vnto it: and then next, for the powerfull and ſpeedie ſuppreſſing of whatſoeuer occurrent may be hurtfull vnto it in any reſpect.

Now then, theſe foure ſucceeding faculties are eſpecially helpefull to the good eſtate of the ſtomacke it ſelfe, if they be rightly had, and ioyntly continued: Namely, Appetite, Retention, Digeſtion, with an orderly Diſtribution.

For ſith it is the proper office of euery particular ſtomacke, very orderly to concoct the whole ſuſtenance receiued therein, that ſo, the ſaid ſuſtenance may forthwith become good naturall nutriment for the whole bodie it ſelfe: who ſeeth not therefore but that (in the ſtomacke) there muſt firſt be procured an able and abſolute appetite towards that the former receiued ſuſtenance?

And becauſe it is to very ſmall purpoſe though the forenamed Appetite be ſingular good, vnleſſe the Retentiue

tiue facultie be alſo euery way fitted for the firme retaining, and orderly holding of whatſoeuer ſolide ſuſtenance ſo ſoundly affected before: who ſeeth not now, but that ſecondly a ſound Retention muſt neceſſarily be wrought in that ſelfe ſame ſtomacke?

And becauſe the Appetite, and Retention both, will very little auaile to the good eſtate of the ſtomacke, vnleſſe the ſaid ſtomacke be throughly able withall, moſt ſoundly to digeſt whatſoeuer good ſuſtenance ſo orderly affected, and ſo firmely retained before: who ſeeth not therefore, but that a very ſtrong and abſolute Digeſtion muſt thirdly be kindled, and firmely continued in that ſelfe ſame ſtomacke?

And becauſe both Appetite, Retention, and Digeſtion alſo, are to very ſmall purpoſe for the good eſtate of the ſtomacke, vnleſſe the ſaid ſuſtenance ſo affected, ſo retained, and ſo digeſted, be likewiſe as proportionably diſperſed throughout the whole bodie for naturall nutriment to the ſeuerall members thereof: therefore, who ſeeth not fourthly, but that the ſaid ſtomacke it ſelfe muſt be aptly diſpoſed towards the proportionable Diſtribution of that ſelfe ſame concocted nutriment to each ſeuerall part of the whole body it ſelfe? Now then, all thoſe the forenamed faculties ſo fitly and ſo proportionably concurring together about the orderly accompliſhment of that the receiued nutriment, this ſtomacke it ſelfe may not properly be ſaid to feele any want at all, for the timely diſpatch of it owne imployments about any his deſigned functions.

Theſe fourefold faculties muſt (in like manner) all ioyntly concurre about the happie and proſperous eſtate of thoſe our Politicall ſtomackes: if eſpecially, we would haue them profitably imployed in the orderly collecting, and

frugall disposing of publike maintenance, for the conuenient supportation of the whole Politicall body, in all and singular the seuerall parts thereof.

And therefore, a principall care concerning the poore husbandmens happie condition, must first be made knowne to the world, by an orderly procuring of good Appetites in euery of them towards their seuerall husbandries: that so, they may chearefully, comfortably, and profitably both affect, and effect the fruitfull managing thereof in euery respect. Whereby it is apparently euident, that those their said Appetites must not be killed by vnreasonable Fines, by excessiue Rents, by ouer heauie Impositions, or any such other importable burdens.

And then next, there must likewise be cherished in euery of them, a powerfull Retention, an enabled facultie (I meane) to retaine, vphold, and continue their seuerall husbandries, for those the former publike respects. So as therefore, a like prouident care must be further had, that by no meanes they may be discouraged from their said husbandries by any mercilesse, vncharitable, or cut-throate dealings: neither yet compelled (by any causlesse, and cruell oppressions) to cassier themselues from their former callings, and so (in a malcontentednesse) forthwith to cast their ploughs in the ditch.

And then thirdly, they must yet further be furthered this way, by a strong & speedie Digestion, with such warme and cherishing comforts (I meane) as may enable them all to the orderly maintaining, the husbandly managing, and the wholsome digesting of those their said husbandries for publike good.

And lastly, there must very carefully be wrought in euery of them (by the ministeriall operation of the word and praier)

praier) a ſympathicall diſpoſition, in and about the timely Diſtribution of that their former collected maintenance, for the publike good of the Prince, the Peares, the Nobles, the Gentrie, the whole Communaltie, and euery particular member of that ſelfe ſame Politicall bodie. Theſe things accordingly effected, who ſeeth not now, but that the naturall and Politicall ſtomacks both, are ſufficiently furniſhed with whatſoeuer ſupplies may any way be helpefull to either of them both for publike good?

And not onely things helpefull muſt ſo be ſupplied, but things hurtfull likewiſe muſt forthwith be ſuppreſſed, for feare of enfeebling or weakening the forenamed faculties. But there may not any thing be poſſibly found more hurtfull to the happie eſtate of thoſe the forenamed ſtomacks, then ſuperfluous exceſſe, or pining wants. For, as by ſuperfluous exceſſe, the good eſtate of thoſe the ſaid ſtomacks is fearefully ouerwhelmed and tumbled headlong into moſt dangerous ſurfeits and deadly diſtempers: ſo ſurely, by oppreſſing and pining wants, they are fearefully enfeebled, and finally diſabled from the timely performance of their proper deſignements for publike good.

First therefore (for the timely ſuppreſſing of whatſoeuer ſuperfluous exceſſe annoying the healthfull eſtate of both theſe ſtomacks) a prouident care muſt forthwith be had, that not onely all carowſing and quaffing, all gulling and gormandizing, all exceſſiue and riotous banquetting: but alſo that all ſuperfluous buildings, all needleſſe braueries, all extrauagant ſports, and all other profuuious diſpendings be heedfully auoyded in euery ſtate, more eſpecially in thoſe the forenamed ſtomacks themſelues.

For theſe onely reſpects, I haue here euen purpoſely (although yet ſynecdochically) cenſured all thoſe the former moſt foule

foule and ſhamefull diſorders vnder the onely name of Tobacco fumes; *putting downe a part for the whole: and naming that one vice eſpecially, as a moſt liuely repreſent of thoſe other the ſmokelike vaniſhing vapours; and as the very principall annoyance to both the ſtomacks: and ſo conſequently to the flouriſhing eſtate of the naturall, and Politicall bodies themſelues.*

And not onely all ſuch ſuperfluous exceſſe, but (which more is by much) all thoſe oppreſſing and pining wants whatſoeuer, which may (in any ſort) ſurprize the good eſtate of thoſe ſtomacks, muſt forthwith be warily ſuppreſſed. Namely, the want of competent tillage for corne; the want of conuenient paſturing for beeues, for oxen, for milch-kine, for ſheepe, with ſuch other conuenient meanes to manure, mannage, enable, and ſtrengthen their ſeuerall tillages and paſture grounds, for ſuch a conuenient increaſe as may fully ſuffice from time to time, about the neceſſarie ſupportation of their owne, and the publike good. The want (in like manner) of politicke, of peaceable, and publike good orders, about the orderly and quiet collecting of ſuch ſingular bleſſings as the Lord (in much mercie) beſtoweth vpon any their ordinarie labours for publike good, muſt be heedfully reſpected and timely redreſſed by publike authoritie.

So as your excellent Highneſſe may herein againe be pleaſed to ſee the great conueniencie of all thoſe good penall ſtatutes (were they but carefully executed) which do neceſſarily concerne the orderly vpholding of huſbandrie in it owne proper nature, or do purpoſely tend to the timely ſuppreſſing of whatſoeuer riots, routs, and vnlawfull aſſemblies that might reſpectiuely ouerlay the poore huſbandmens labours, and peaceable proiects concerning any their

peculiar

peculiar profeſſions for publike good.

In conſideration whereof, I haue here purpoſely, and largely laid open the vrgent neceſſitie for the timely ſuppreſſing of that late diſordered and vnlawfull attempt of lawleſſe perſons, in and about the vnorderly and tumultuous diſparking of paſtures and ſeuerall grounds, vnder an idle pretence of the neceſſarie (though needleſſe) augmentation of tillage: demonſtrating moſt plainly, that their falſely ſuppoſed defect of tillage is no ſuch an oppreſſing want, as doth preſently hurt the poore huſbandmans happy eſtate (all other things elſe proportionably and euenly reſpected:) and that therefore there needed no ſuch diſordered and headie attempts, for the timely ſupply of that their falſly ſuppoſed want.

Hauing hitherto anatomized the whole purport of this my purpoſed proiect for publike good, I am now, not vnwilling the ſame ſhould be ſoundly peized with thoſe the approued weights of the Sanctuary which will not deceiue. Eſpecially, if our learned Phyſitions be made the indifferent cyzers and cenſurers concerning all Phyſicall queſtions: as alſo, if thoſe our experimented Politicians and Politicke Stateſ-men may become the prouident weigh-maſters of what points ſoeuer appertaining to matters of policie.

More reſpectiuely (moſt dread Soueraigne) I do here very freely, and ſubmiſſiuely put ouer the whole to your Maieſties approued conſideration and view, as vnto the moſt competent Iudge of publike regard; very humbly intreating your excellent Highneſſe, that (from out of your long experimented Phyſicall skill) you would firſt of all be pleaſed, very ſoundly to cenſure that former part of this preſent Diſcourſe, which more eſpecially concernes thoſe exceeding

great hurts that do vnperceiueably furpriſe the bodies of men, by meanes of their inward taking of Tobacco fumes. *And then next (with no leſſe humble ſubmiſſion) I humbly intreate, that your vnmatchable wiſedome for publike good, would likewiſe be pleaſed (from out of your long ſetled iudgement, and experimented practiſe about the orderly ſuppreſſing of whatſoeuer ſhamefull diſorders adiudged peſtiferous to the publike good of our countrey) to priuiledge with the approued ſtampe of your authenticall approbation, that other part of this preſent Diſcourſe, which more reſpectiuely relateth the purſes profluuitie about the ſuperfluous charges of filthie* Tobacco fumes, *and the peſtiferous poyſoning of the long ſetled peace of our publike State: ſo farre forth eſpecially, as the truth it ſelfe, and preſent occaſions do inſtantly craue from time to time. Very ſubmiſſiuely intreating moreouer, that the whole Treatiſe it ſelfe may find at your Maieſties hands, that fauourable entertainment which your gracious wiſedome ſhall thinke good to grace it withall: and thereupon alſo, may publikely and boldly march vnder the martiall enſigne of your kingly care for publike good, againſt all the fiery encounters of whatſoeuer fuming* Tobacconiſts.

So ſhall the almightie Iehouah his abſolute wiſedome be c *Math.11.19.* [c] *freely iuſtified of all her children; ſo ſhall your kingly reputation be iuſtly eternized among all poſterities; ſo ſhall the publike State of our countrey be much more bettered, and more ſoundly conſerued in a ſolide condition; ſo ſhall the almightie Law-maker be more largely magnified for his manifold mercies beſtowed among vs; ſo ſhall the poore huſbandmens hearts (as it were with kingly cordials) be forthwith reuiued; ſo ſhall our diſordered* Tobacconiſts *be preſently daunted, and for euer hereafter diſcouraged:*

yea

yea and ſo ſhall my poore ſelfe be more ſecurely protected from whatſoeuer the fierie [f] *ſtrokes of venimous tongues, to my better emboldning, and further encouragement in ſuch other like future attempts for publike good. And euen ſo, I moſt humbly ſurceaſſe my purpoſed ſuite for the preſent good of our publike State: beſeeching the almightie Iehouah to bleſſe your excellent Highneſſe in bodie and ſoule, and to enrich you in both with a principall ſpirit, correſpondent to your Princely place; to the publike good of our countrey, and your owne euerlaſting comfort in Ieſus Chriſt. Euen ſo Lord Ieſus, Amen.*

[f] Ier. 18. 18.

ὁ χρόνος πάντων βασανιστής.

Your Maieſties

moſt humble, and moſt dutifull Subiect,

IOHN DEACON.

TO THE CHRISTIAN READER,

grace in Christ, with an holy discerning spirit. So be it.

GEntle Reader, if thou wilt more seriously bend thy best thoughts awhile towards some serious consideration concerning thine accustomed inward taking of filthie *Tobacco fumes*, it may be thy good hap (by the merciful goodnesse of our gracious God) to haue thereby thy fantasticall mind enlightened about a foule foggie error; thy crazie corps disburdened of many pestiferous humours, and thy prodigall purse more mightily priuiledged from those sundry profluuious expences, wherewith (by tampering too boldly with filthie *Tobacco fumes*, as also, by conuersing too commonly with carousing companions, and other like chargeable courses attending hourely thereon) the same hath eftsoones bene shrewdly surprised, and (in a manner) most clearely euacuated.

The true and timely apprehension of these three such precious and present auailes, succeeding these Paganish and heathenish practises, may make thee in time (by the great goodnesse of God) to veile thy bonnet for publike good: and herein withall, to become forthwith a Merchant Venturer, by aduenturing boldly vpon the seasonable venting forth of this late inuention, for the publike aduantage of whatsoeuer our trifling *Tobacconists*; vnlesse haply, those their vapouring euacuations (very chymically extracted from the fennish fumes of their filthie *Tobacco*) haue now too too fearefully ouerwhelmed their blindfold braines with such foggie forestalling mists, as do dangerously suppresse the sences themselues,

ſelues, and too too ſottiſhly ſurpriſe the ſway of ſound reaſon.

Although notwithſtanding, I am in no doubt at all, but that thou thine owne ſelfe (hauing once in an approued experience, very ſenſibly apprehended the exceeding great efficacy of this preſent Diſcourſe for publike good) wilt forthwith hold for an infallible Axiome, that [a] A publike good, the more common it is, the better it is. And thereupon, as my ſelfe haue eftſoones bene moued by others, and now reſolued in my ſelfe, to communicate theſe my priuate thoughts to each particular perſon for publike good: ſo thou thine owne ſelfe, and all the reſt of that reaſonable ſort (participating all ioyntly together with the publike profite thereof,) will all ioyntly together extoll the infallible wiſdome of that onely approued Phyſition for bodie and ſoule, who hath euery way made vs ſo ſufficiently and ſo Chriſtianly wiſe concerning the vndoubted ſafetie of body and ſoule: and therewithall, will ioyntly and heartily pray for the healthfull preſeruation of ſuch, and ſo many as ſeeke (by any their ſacred skils) to cauſe euery of vs ſo ſoundly to conceiue (though ſomewhat too late) the vnſoundneſſe of al thoſe the vnſound and ſottiſh conceipts which haue hitherto haled men headlong an end, to the vntimely taking of filthie *Tobacco fumes*.

[a] *Bonum quo communius, eo melius.*

If thy mind be ſtill in a mammering doubt, whether the venimous condition of theſe poyſonſome *fumes* be ſo peſtiferous as this preſent Diſcourſe doth ſeeme to purport, then turne thy preſent thoughts (I pray thee) towards the vntimely deaths of ſundry ſuch excellent perſonages as (tampering too much therewith) haue (euen now of late) not onely bene ſodainly ſurpriſed by an vnnaturall death, but (which more is) their dead bodies being opened, had all their entrails as blacke as a coale, and the very fat in their bodies reſembling (in all outward appearance) the perfect colour of ruſtie, or reeſed bacon: whoſe names notwithſtanding, I do here purpoſely conceale, for the very reuerence it ſelfe

which I formerly bare to their perſons and places.

If notwithſtanding all this, thou wilt not (as yet) bee brought vnto a preſent diſlike of thoſe the ſaid *fumes* themſelues, then turne thy ſerious and timely conſiderations to thoſe fearefull effects, which (not long ſince) afforded their vntimely and terrible attendance towards thoſe our diſordered and turbulent *Tobacconiſts* of former times. Who (for very loue of their *Tobacco* trafficke, and other diſordered courſes) neither ſpared their perſons, nor purſes, but wilfully ſpoyled and conſumed them both: to the manifeſt wronging of many other beſides, the publike contempt of good poſitiues lawes, the wilfull breach of his Maieſties peace, the rebellious reſiſting of his martiall power, with the fearefull ſpilling of their owne, and other mens bloud.

Let no partiall affections (good Chriſtian Reader) ſo far forth miſcarrie, nor ſo violently inueagle thine vnſetled and wauering mind, as that thou ſhouldeſt once dare to applaud the diſordered courſes, and intemperate actions of any ſuch barbarous Cannibals as do cauſeleſly conſpire, and prepoſterouſly pretend to bring in a confuſed paritie throughout the whole State. With very baſe and moſt beaſtly degenerate minds are thoſe monſtrous Minotaures bewitched, no doubt, who may (by no meanes) be brought to endure, or to broke the renowmed eſtates of the Nobilitie, or Gentrie in any their countrey coaſts: neither yet to like long of any his Maieſties fauourites, whom the Almightie himſelfe (for the raritie of ſundrie their ſingular vertues) aduanceth to a timely honour. Howbeit, very true is the ſaying it ſelfe, and the truth thereof made too too apparent in ſuch diſordered perſons: namely, that [b] Diſhoneſtie it ſelfe is a thing euen vtterly deſtitute of all ſenſe and reaſon.

b *Res, rationis expers eſt ipſa improbitas.*

Well (whatſoeuer may be the ſucceſſe with ſome others) I doubt not at all, but that theſe my poore labours for publike good, will (from henceforth) make me as deepely intereſſed in ſome other mens labours of like interchangeable trafficke: more eſpecially, of thoſe well minded perſons who

now

now begin to perceiue what preſent profite may eftſoones ariſe from this my lately erected new Mart for publike good. On the other ſide, if any idle, or odly conceited companions (at the vnexpected pitching vp of theſe my approued booth-ſtakes for publike good) do ouer peeuiſhly fall into fuſtian ſumes, becauſe theſe their filthie *Tobacco fumes* are thus ſodainly enforced to render a moſt filthie redolent ſmell in the very noſtrils of ſuch & ſo many as are but competently furniſhed with a ſound and ſetled iudgment: yet vndoubtedly, the integritie and vprightneſſe of mine hóneſt plaine heart herein, will be ſufficiently able (I hope) to mannage moſt ſtoutly mine authenticall intent for publike good, againſt all the fierie thunder-cracks of thoſe our fuming *Tobacconiſts*, whoſe trifling courſes do nothing elſe but breede the publike bane of our peace and proſperitie. And howſoeuer ſome malcontented *Tobacconiſts*, (of a very malicious ſpite) may couertly endeauour to kindle their fierie tongues (as it were with [c] *Iuniper coales*) againſt either my perſon, or publiſhed Treatiſe, I doubt not yet, but as the integritie of mine honeſt intent for publike good, may ſufficiently ſhelter my perſon for dealing herein: ſo am I ſtrongly perſwaded, that, that ſelfe ſame publike authoritie which ſo frankly affordeth free paſſage (with priuiledge) to this my publiſhed Diſcourſe for like publike good, at the very firſt ſparkling forth of thoſe our *Tobacconiſts* fire-flaſhes (how fierce, and how flaming ſoeuer) will be authentically able, either to cauſe their turbulent rage to recoyle forthwith vpon their owne pates; or to beſmeare their perſons at leaſt, with that odde ſatyricall Adage which termeth thoſe our teſtie *Tobacconiſts* [d] *Thericleion philos*, that is in Engliſh, A fantaſticall fauourite and follower of cup-companions. Howſoeuer, the better ſort (I am ſure) will readily entertaine my good meaning herein, with that honeſt affection and Chriſtian mind which is euermore accuſtomed to conſtrue ſuch a ſubiect as this, in the beſt and honeſteſt ſenſe: and therefore (leauing the ſucceſſe whatſoeuer to the orderly diſpoſing of the onely wiſe God) I will now

c *Pſal.* 120. 4.

d Θηρικλείς φίλος.

ſhew thee forthwith my whole purpoſe and order herein.

Firſt, I haue propounded (as thou ſeeſt) the whole in Dialogue manner, for the plainer demonſtration of the matter it ſelfe, making *Capniſtus*, and *Hydrophorus* the onely ſpeakers therein. The firſt (that is *Capniſtus*, ſignifying a fierie perfumed fellow) reſembleth our ſmokie and fumiſh *Tobacconiſts*: the other (*Hydrophorus* I meane, betokening a water-bearer) correſpondently repreſents all ſuch ſound hearted ſubiects as are very well able (by the ſway of ſound reaſon, as it were with cold water) to quench the intemperate fierie flames of all our fuming *Tobacconiſts*. Hauing thus acquainted thee with my whole purpoſe and order herein, let vs now forthwith proceede to the orderly proſecution thereof. Beſeeching the almightie Iehouah to beſtow that bleſſing vpon it, which may tend to the euerlaſting glory of his moſt glorious name; the good of our Church and the common wealth; and our owne eternall comforts in Ieſus Chriſt: So be it, euen ſo, Amen.

Dignitatis Διάκονος *Deus.*

Thine in the Lord, and the Lord his vnworthieſt on earth,

IOHN DEACON.

A Ware-laſh for wood-braines.

THe ſluggiſh ſort, who ſnorting ſleepe, and liue like lazie louts,
Falſe frauds will frame to mate each man; yet ſirke them with their ſlouts.
The Serpent ſlie, the ſubtile Snake, will fawne vpon each Feare;
And coldly crewle till they be crept into the boſome deare,
Of them that pitie their complaints, and waylings well do way:
But (if in breaſt they once be borne) to ſting they neuer ſtay.
The Caterpillers carping crew, with theſe I may bring in;
Who liue o'th labours of good men: yet paſſe they not one pin,
What cold, what irkeſome wearie nights, what tedious tasks, what toyle;
Nor yet, how many meatleſſe meales men haue, nor what turmoile.
Yet, Deacon *deare (not dreading darts of furious frantickefooles)*
Hath wouen a web, and wrought a worke moſt meete for ſtately Schooles.
He feares no force of Vipers broode, nor Caterpillers crew;
But frankly of his owne accord puts it to publike view.
In it he toucheth no mans ſtate, of high or low degree:
Surmounting ſinnes he would ſuppreſſe, as ſoothly men may ſee.
Each vice put downe in open Booke, I might in order name,
Had not the Author to our hands, ſo ſoundly ſhew'd the ſame.
And ſith the man gapes not for gaine, nor praiſe from men pretends:
Afford him thanks for his great paine, and ſo you make amends.
This guerdon iuſt if you grudge at, I ſhould accompt you wurſe
Then Iudas he, (that treacherous wretch) who bare about the purſe.
But, hope I haue, you will accept thereof by due deſart,
And it applaud: and ſo (deare frends) adieu with all my heart.

Laudum ſuarum præco inſufficiens,

S. T.

Què ſara, ſara.

To the beneuolent and honeſtly affected Reader.

IF handi-crafts-men haue great praiſe for working well,
(With toyling trade) the trifling wares which they for money ſell:
Then why ſhould Deacon *doubt to purchaſe praiſe of men,*
To whom he frankly giues the gift of this his learned pen?
If he his buſied brow hath beat for our auaile,
And for our profit taken paines: why ſhould his guerdon faile?
No greedie golden fee, no gem, no Iewel braue;
But of the Reader, good report this Writer longs to haue.
No man of meaneſt wit, no beaſt of ſlender braine:
Who thinkes that ſuch a worke as this, was penn'd with little paine.
The worke it ſelfe portends what toyle he vndertooke,
Or er'e his curious file could frame this paſſing pleaſant Booke.
If pleaſure thou poſſeſſe, or profit thereby take:
He hath the depth of his deſire, who penn'd it for thy ſake.
But, though thou feele ſome want of that thou wiſh at furſt:
Reade once againe with good aduice, before thou iudge the wurſt.
Lay loue and hate aſide, affection put to flight:
So ſhalt thou iudge as Iuſtice wils, ſo ſhall thy doome be right.
Remember, Midas *eares were framed like an Aſſe:*
Becauſe he ſaid that Pan *in skill,* Apollo *farre did paſſe.*
So, if thou ſhalt preferre ſome trifle more then truth,
Thou ſhalt deſerue (as Midas *did) the Aſſes eares with ruth.*
For, learned is the man that did this Treatiſe frame:
And, learned is the wight, to whom he dedicates the ſame.

And

And, learned is the worke, and honeſt eke the fact:
And honeſt men will honeſtly allow each honeſt act.
But, thoſe that needes will ſtorme, and wot not well wherefore,
Muſt needs haue part of that reward which Midas *reap't before.*
Which, if thou wilt auoid (as I would wiſh to ſhun)
Do deeme with good aduiſed drift, this deede by Deacon *done.*
So, I that made this verſe, will thinke no worſe of thee,
Then Deacons *worke doth well deſerue, accompted of to be.*
But, if thou barke at Moone (like Bandog void of feares)
All men may deeme thee for an Aſſe, by thoſe thine Aſſe-like eares.

Vireſcit vulnere virtus.

Thine, to pleaſure, and to profit thee,

B. G.

THE FVME OF TOBACCO TAKEN INWARD, IS VERY PERNICIOVS VNTO THE BODY.

Capnistus, } the Speakers.
Hydrophorus, }

Capnistus.

WHat *Hydrophorus*, mine ancient *Antagonist*? adieu: farewell for a season. Come, haste my mates: away. Haue ouer, haue ouer.

Hydrophorus. Cauallero *Capnistus*, what haste I pray thee? Whither away man, that thou callest so earnestly for the Marriners to haue thee ouer?

Capn. What haste (quoth you) Sir? Who euer expected such a friuolous demand from so famous a Doctor? Hast thou vtterly forgotten the ordinarie prouerbe, which telleth vs plainly, that Time and Tide attends vpon no mans becke? And I haue vndertaken a dangerous aduenture towards the vttermost parts of West India with spéed: from whence also I intend to trafficke *Tobacco* into this our English Iland.

Hydr. A dangerous, sayest thou? yea rather, a most desperate aduenture. Especially, when the voyage must be vndergone by a stripling so tender of yeares: and for a trafficke moreouer, so vntoothsome in taste.

Capn. I am sir (I assure you) of a contrary opinion. For (my selfe being now in my most flourishing age) you should deeme me so much more able to beare, and abide by

the bickering, how bitter soeuer. And as for *Tobacco* (how vntowthsome soeuer it sæmeth in taste) being found most wholesome by plaine experience, & a trafficke moreouer in so great regard with one and other, I do not presently perceiue what one commoditie may be shipped from thence, more fit for publicke good, nor any way more mæte for my priuate auailes. But, adieu for the present. Come, haue ouer, haue ouer.

Hydr. What man? pause (I pray thee) a little. For as soft fire maketh sweete mault: so, the hastie man (we see) doth seldome want woe. And (without question) thine vnexperienced age, as also this thy preposterous purpose concerning that thine intended trafficke, they do both of thē, argue more haste then heed; more will then wit; more hurt then health; more poyson then profit; and (which more is) a great deale more woe then welfare: if the same be not heedfully foreseene, and timely preuented.

Capn. Why so, I beseech you, Sir?

Hydr. Dost thou aske me, why so? Come hither I pray thee, sit close by my sides for a while: and I will tell thee why so.

Capn. Content. But, of all loues, then be as briefe as you may: for feare of forefalling my purposed voyage. Go to now, tell me what one reason you haue, to be hardly conceited, concerning either my tender young yeares, or the long tried trafficke of this my intended aduenture?

Hydr. With very good will. And this so much the rather, for that the consideration of both ioyntly together, do euen forcibly carrie my thoughts to that selfesame amazednesse, which formerly affected *Iulius Cæsar* that mightie Monarch and Conquerour of the whole world, concerning the tried effects of that fearefull conflict which he eftsoones had with the *Almains* and *Sweuians* in Germanie, the *Swissers* and *Tournayans* in France.

Capn. What strange amazednesse might that be, I beseech you?

Hydr.

Hydr. Certainely, euen ſuch, and ſo exceedingly ſtrange, as did (for the preſent) moſt fearefully daunt the very vigour and force of his vitall ſpirits. For, finding in that ſort of people (aboue other nations) a wonderfull courageous mind, with exceeding great ſtrength of body to beare out the hotteſt brunt of the battaile; and hauing alſo at length obtained of them a very laborious and tedious victorie, with exceeding much toyle, and very great bloudſhed: by the often conſideration thereof, he was ſundrie times drawne into this deepe and ſerious cogitation: Namely, how it might poſſibly come to paſſe, that he ſhould ſo experiment in euery of them, ſuch a rare and couragious ſpirit, and ſo reſolute a will, with ſufficient ſtrength accordingly, to vndergo any imminent danger; whereas, in others he found nothing at all but an effeminate life, with a mind of curioſitie, in withdrawing themſelues from all dangerous and deadly occurrents.

Capn. **And what? was he caried ſo farre into this endleſſe labyrinth, as he wotted not well which way to winde himſelfe out, but with leading himſelfe backward by the onely conduct of a labyrinthian clew?**

Hydr. Nothing leſſe. For (hauing ſearched all the corners of his diuine wit, to find forth ſome reaſon in nature concerning this matter) at length (with exceeding great iudgement, and ſingular wiſedome) he eſpied two ſpeciall cauſes hereof; Namely, their abſtinence from wine: and, their want of trafficke with other nations.

Capn. **What benefits could come vnto them by either of both theſe courſes?**

Hydr. Surely, exceeding great benefits. For, by the firſt (namely, by their abſtinence from wine) they reaped this certaine commoditie; I meane, they continued the ſtate of their bodily humours in a ſound and ſetled temperature: and, by the other (that is, by their vtter want of vſuall trafficke with other nations) they kept entire their ancient cuſtomes and manners, and held them continually abſolute, and vncorrupted with the venimous vices of forreine countries. As

alſo (by the ordinary meanes of both) they receiued this ſingular benefite, that they preſerued from time to time, the vigour, as well of their minds as their bodies, ſubſtantially ſound and liuely, and euery way pregnant and readie, both for peace, and for warres.

Capn. **How hath this odde cogitation of his diſtracted your mind?**

Hydr. In very deed, exceedingly much. For, hauing eftſoones ſomwhat ſeriouſly pondered this his approued iudgment, and comparing it euen now, with the preſent occaſions of this our licencious age, as alſo, with their childiſh & fond reſolution concerning ſuch forreine aduentures: I do find too too many important and weightie cauſes, very earneſtly perſwading me to be iumpe of *Iulius Cæſars* opinion concerning ſuch a purpoſed proiect.

Capn. **And why ſo?**

Hydr. Doſt thou aske me why ſo? Do but euenly compare the one age with the other, and thou ſhalt plainly perceiue the reaſons thy ſelfe. For, what made them (in thoſe dayes) ſuch able men of their bodies and minds, and ſo apt for euery difficult enterpriſe, but euen that their ordinarie abſtinence from wine and ſtrong drinkes? And what cauſeth vs now to become ſuch cauallering Carpet Knights, ſuch fantaſticall effeminate fellowes, and ſo vtterly vnfit for martiall affaires, but our continuall carouſing of cup after cup; our inſatiable tippling vp of *Tobacco fumes*, and our contagious conuerſing with the vicious cuſtomes of forreine countries?

Capn. **I can (as yet) conceiue no one inconuenience from either of both.**

Hydr. Let vs then conſider them ſeuerally: for, ſo ſhall wee the ſooner perceiue the pernicious occurrents proceeding from either. Obſerue therefore I pray thee, what monſtrous diſeaſes are daily bred in mens bodies, as alſo, how many and diuerſe corruptions are couched cloſe in their minds, by reaſon of an immoderate ſwilling vp of wine, of ale,

ale, and of beere. For, from whence proceedeth superfluous moistures ouerspreading each solide part of the body? From whence cometh *Catarres, Coughs, Rheumes, distillations* of the *braine, Comaes, Apoplexies, Palsies, Dropsies, Peripneumonies, Impostumations* of the *Lungs, Lethargies, Ephialties, Tremblings, Cataracts, Ophthalmies, Crudities, Iliaca passions, Cachexies, Surfets*, vnnaturall *Vomitings, Ioynt sicknesses, Goutes*, and sundry such other; besides the manifold corruptions of the mind it selfe: from whence (I say) do all and euery of these take primarie being. but from an immoderate quaffing? Would to God, this prepostrous age of ours did not so pregnantly purport and witnesse the same, without any my record herein.

Capn. Indéede I must frélye acknowledge, that such sundrie and strange diseases are growne to to rife and ripe in this our decrepite age, and those also very fearefully affecting both yong and old: but do all those diseases you speake of, directly procéede from an immoderate gulling in of hote wines, and other strong drinkes?

Hydr. Vndoubtedly, they do take their primarie sprout from those pernicious fountaines, either immediatly, or, by a mutuall consent in their sundrie and diuerse gradations at least: as thou thine owne selfe (by some sober conference with graue and skilfull Physitions) maist more sensibly and more soundly be made to perceiue.

Capn. Well Sir, I vnderstand (by the purport of your spéech) what fearefull inconueniences may successiuely follow vpon such an immoderate swilling: and therefore I do herein accord with your selfe and *Iulius Cæsar*, that, a moderate abstinence from wine and other strong drinks, is a singular good meanes to support the sound estate of mens naturall humours, and (thereby) the better to enable their bodies and mindes for euery notable exploite. Howbeit, I cannot (as yet) conceiue, how this our entercourse of trafficke with forreiners should any way preiudice the persons of men; or procure annoyance to the publicke good

of our English Iland. And therefore, tell me without farther delay, whether you do absolutely deny vs all trafficke with strangers?

Hydr. Nothing lesse. For, so should I be sure, not onely to crosse the singular good purpose of God, in the mutuall conseruation of people and nations dispersed abroad: but also, euen vtterly ouerthrow an excellent good course for the orderly increase of mutuall concord betwixt kingdome and kingdome, while the pining wants of the one, are plentifully supplied by the others abundance. Concerning therefore the timely entercourse of trafficke with strangers, though I hold the same simply lawfull, nor flatly to be forbidden by any; if especially, a prouident care and a due regard be first had of the trauellers his age and yeares, as also, of the religious and honest estate of those countries themselues, whereunto the trauellers bend their purposed designements for such traffice intended: Although yet, notwithstanding (I know not well how) this I am certainely sure of, that, whilest such an inconsiderate recourse to and fro from sundrie nations and kingdomes farre remote, lyeth carelesly open for whosoeuer will first giue the onset vpon it, wee leaue our ancient simplicitie eftsoones in a forreine ayre: and (in stead thereof) do too greedily sucke vp from forreiners, not their vertues, but vices, and monstrous corruptions, as well in religion and manners, as also, in framing the whole course of our life (both for apparell, diet, and all other things) euery way correspondent and currant to such a contagious, and most pernitious president.

Capni. By your leaue Sir a little, before you proceed in your speech.

Hydr. With all my heart: propound what you please.

Capn. This then is the summe of my purpose. Seeing the holy Scriptures do teach vs directly, that g *it is the law in our members which leadeth vs captiues to sinne*, and that h *euery man is inticed and drawne vnto euill by his owne concupiscence:* how dare you ascribe the corruptions either of

g *Rom.* 7.25.

h *Iam.* 1.14.

of our mindes or bodies, concerning religion and manners, vnto any our entercourse of traffike with forreine nations?

Hydr. Very true as thou sayest. It is the law of our members which leadeth vs captiues to sinne; and that euery man is inticed and drawne vnto euil by his proper concupiscence. But yet, marke thus much withall, that the Scripture doth not there make the mindes of men meere agents, but patients rather in the perpetrating of any vngodly actions; because, those their minds, are said to be enticed and led, which necessarily importeth thus much at the least: Namely, (sith those their minds are said to be inticed, and led) necessarily there must (in euery such sinfull action) be some other primarie agent (besides their said mindes themselues) which so inticeth, and leadeth men captiues: as also, a conuenient meanes with some proportionall obiect, whereby they may so be inticed and led vnto euil. Now then (to speake properly and pertinently) the diuell himselfe is that primarie agent: who, by sundrie externall occurrents (as it were by most apt and conuenient meanes thereunto) doth accidentally intangle mens minds: that so (their said minds being formerly captiuated by their proper concupiscence) he might the more easily intice, and leade them captiues to all manner of euill. For so *Iames* speaks plainly in the forenamed Scripture, thus: *Let no man say (when he is tempted) I am tempted of God, for God tempteth no man: but euery man is tempted, when he is drawne away by his proper concupiscence.* Where ye Apostle (you see) speaketh purposely of three concurring together in euery temptation. Namely, the primary tempter, I meane ye diuel; the party tempted, that is, mans mind; & the outward obiect, as a conuenient meanes whereby the temptation it selfe is throughly effected: namely ye in-bred concupiscence which couertly lurketh in euery mans nature, as it were a quicke sparke vnder ashes. Which said cõcupiscence (hauing apt matter outwardly offered vnto it) will quickly be kindled, especially, if ye diuel with his bellowes but blow vp the same. A most liuely re-

presentation

presentation hereof we may haue in the first fall of mankinde wherein [i] the diuell himselfe was the primarie tempter, [k] our Grandmother *Eue* she was the partie tempted; and her [l] inherent concupiscence, the very meanes whereby the temptation it selfe was effected. Which her concupiscence (howsoeuer the same was [m] absolutely vpright and sound before,) yet then (hauing a proportionall obiect outwardly and conueniently applied vnto it, (the [n] apple I meane which was *good for meate, and pleasant in sight*) her said concupiscence (being eftsoones blowne vp[o] by the bewitching bellowes of Satans inticing blast) was quickly inflamed and kindled in euill. And therefore (the premisses rightly respected) I both dare, and may as boldly ascribe the pollutions of our minds and bodies (concerning religion and manners) to such careless entercourse of trafficking with the corruptions and customes of forreine countries; as I formerly auouched the immoderate swilling in of hote wines, with other strong drinks, to be the very procuring cause of many pernicious diseases in the bodies of men.

i *Gen.* 3.1. *Wisd.* 1.24. 2 *Cor.* 11.3.
k *Gen.* 3.1. 1 *Tim.* 2.14.
l *Gen.* 3.6.
m *Gen.* 1.27. *Eph.* 4.24.
n *Gen.* 3.4. 5.6.
o *Gen.* 3.1.4.5

Capn. **Which waies Sir, I beseech you?**

Hydr. Dost thou aske me which waies, or by what means such careless entercourse of trafficke with forreine nations, might be any occasion of polluting both bodie and minde? If I should likewise demand of thee now, which way, or by what meanes the wise King *Salomon* became such a wicked idolater: wouldest thou not tell me straight way, that it vndoubtedly came so to passe, by his conuersing and wedding with wicked idolatrous nations?

Capn. **That would I presently do, and you may not denie it your selfe: because the word of our God** [p] **auoucheth so much.**

p 1 *King.* 11. 1.2.3 4.5.6.7. 8.

Hydr. And doth not the same word of God tell thee in like sort, that [q] *all such as handle pitch shall be defiled with pitch?* And therefore the good people of God are precisely charged [r] to go out forthwith from Babylons beastly societie, for feare of partaking with Babylons beastly sinnes.

q *Eccle.* 13.1.
r *Ier.* 51. 8.9. *Reue.* 14.8.9. *and* 18. 3. 4.

If

If good mens timely departure from Babylons beastly societie, be deemed a very good meanes to deliuer their bodies and soules from Babylons beastly sinnes: who seeth not then, but that their vntimely and carelesse conuersing with Babylons societie, must needs be some vrgent occasion of a contagious communicating with Babylons beastly corruptions? Yea and this so much the rather, by how much the feeble nature of sinfull man, is more wilfully prone to perpetrate whatsoeuer noysome pollutions, then warily prest to participate with holy and wholsome preseruations.

Capn. **Illustrate this one point (I beseech you) with some apparent and plaine demonstrations of truth.**

Hydr. With all my heart. But first, let me here aske thee, whether thou thy selfe dost not very plainly perceiue (in thy proper experience) too too many of our English-mens minds most fearefully estranged from the Apostolike primitiue sinceritie: and their bodies withall, very monstrously transformed from their former ancient simplicity?

Capn. **Yes vndoubtedly. I haue oftsones experimented the truth hereof, in a daily, and due obseruation of their present estates: and withall, I haue wondred greatly thereat, considering the sincere and plentifull preaching of the gracious Gospell among vs.**

Hydr. No maruell hereof at all. For howsoeuer the sacred word of our God hath a glorious passage among vs, that it might be [f] *A sauour of life vnto life in such as beleeue, or a sauour of death vnto death in so many as perish*, and is also [t] *in either of both a sweete sauour to God:* yet surely (such is the waywardnesse of mens wicked nature) we commonly do take a much more delight in an apish inuention of mens wicked actions [u] then in an holy meditation of wholsome admonitions. And therefore, like as lewd words [x] are a most mischieuous meanes to corrupt good manners: so likewise, licentious manners, they are very contagious occasions to [y] contaminate the minds of men with all manner of outragious maladies. Whereupon the Apostle precisely commands

[f] 2. Cor. 2. 16.
[t] 2. Cor. 2. 14. 15.
[u] Esa. 3. 16.
[x] 1. Cor. 15. 33 Iere. 44. 16. 17.
[y] Psal. 106. 34 35.

men[z] *to abſtaine from all appearance of euill.*

z 1. Theſ. 5 22.

Capn. **All this I freely confeſſe: but what inferre you hereof?**

Hydr. This I inferre: namely, the very maine reaſon it ſelfe, confuting that their former moſt friuolous wondering at the contagious corruption of mens minds and bodies: eſpecially in this age of ours, wherein the glorious Goſpel is ſo ſincerely and ſo freely preached among vs. For (pretermitting herein the vnſearchable purpoſe of God, who vſeth eftſoones) to puniſh one ſinne with another) what other more pregnant reaſon may be rendred for this, then our careleſſe entercourſe of trafficking with the contagious corruptions, and cuſtomes of forreine nations? And (to explane my ſpeech in more particular manner) from whence cometh it now to paſſe, that ſo many of our Engliſh-mens minds are thus terriblie *Turkiſhed* with *Mahometan* trumperies; thus rufully *Romanized* with ſuperſtitious relickes; thus treacherouſly *Italianized* with ſundry antichriſtian toyes; thus ſpitefully *Spaniſhed* with ſuperfluous pride; thus fearefully *Frenchized* with filthy proſtitutions; thus fantaſtically *Flanderized* with flaring net-works to catch Engliſh fooles; thus huffingly *Hollandized* with ruffian-like loome-workes, and other like Ladified fooleries; thus greedily *Germandized* with a moſt gluttenous manner of gormandizing; thus deſperately *Daniſhed* with a ſwine-like ſwilling and quaffing; thus ſculkingly *Scotized* with *Machiauillian* proiects; thus inconſtantly *Engliſhed* with euery new fantaſticall fooleric; thus induſtriouſly *Indianized* with the intoxicating filthie fumes of *Tobacco*, and what not beſides? From whence (I pray thee) do all theſe, and ſundry ſuch other prodigious pollutions of mind and bodie proceede, but from an inconſiderate conuerſing with the contagious corruptions, and cuſtomes of thoſe the forenamed countries? According to the *Italian* prouerbe which pourtrayeth forth an Engliſh-man, thus: *Engleſe Italienato, e vn diabolo incarnato: An Engliſh man Italienate, is a very diuell incarnate.*

Capn.

Capn. And doth their onely conuerſing with thoſe the forenamed forreine countries, procure ſuch filthie pollutions of bodie and mind?

Hydr. It is not ſimply their conuerſing with any thoſe forreine countries themſelues: but their communicating rather with the in-bred corruptions, and contagious cuſtomes of thoſe ſeuerall countries, that poyſoneth both, with ſuch filthy pollutions.

Capn. You conclude then, that our countrie men may ſafely conuerſe with thoſe countries themſelues, all the while they be carefully circumſpect of their owne proper cariage, and reſolutely purpoſed not to participate (in any reſpect) with the contagious corruptions of thoſe ſelfeſame countries.

Hydr. Very true. But how difficult a matter it is for mans nature (ſo vniuerſally polluted) to eſcape the pollutions themſelues, each one may perceiue in his proper experience, and find it moſt apparently demonſtrated by this ordinarie experiment: Namely, let a ſweete chriſtall ſtreame but haue it accuſtomed courſe through the midſt of a foule filthie channell, and then tell me how long that ſtreame it ſelfe will ſoundly retaine his inherent ſweetneſſe or cleareneſſe. Now then, mans corrupted nature (being neither inherently ſweet, nor eſſentially cleare in it ſelfe) if it be careleſly permitted (hand ouer head) to haue an ordinarie entercourſe of trafficking with corrupt and contagious countries, as it were in a foule filthie channell, the very mind it ſelfe will be as vnable to withſtand the pernicious cuſtomes of thoſe contagious countries, as the very bodie of man (accuſtomably conuerſing in peſtilentiall places) is vnfit to reſiſt the peſtilentiall infections of thoſe ſelfeſame places. For a further proofe of this point, let other Chriſtian policie; or the King his prerogatiue royall; or the force of feare and bloudie maſſacres, but once proclaime a finall reſtraint, or perpetually foreſtall the accuſtomed courſe and recourſe for trafficke to any the forenamed Babels of beaſtly confuſions, and thou ſhalt plainely

perceiue by the very ſequele therof, how farre forth the contagion it ſelfe hath hitherto poſſeſſed thoſe paſſengers minds. For the Merchants of the earth (making erſt their ordinary trafficke; in the bowels and bellie of thoſe beaſtly Babels) will eftſoones beginne very greeuouſly to bemoane themſelues, by reaſon of ſuch a finall reſtraint from thoſe their beloued Babels of beaſtly confuſions; *becauſe no man may now* a *buy of their wares any more*: Their glittring wares (I meane) of gold, of ſiluer, of precious ſtones, and pearles: their wares of fine linnen, of purple, of ſilke, of ſcarlet, and all manner of Thyne wood; their wares of all veſſels of yuorie, and of all veſſels of precious wood; their wares of braſſe, of yron, and of marble; their wares of cinamon, of odours, of oyntments, of frankenſence, of wine, of oyle, of fine floure, and of wheate; their wares of beaſts, of ſheepe, of horſes, of chariots, of ſeruants, of the very ſoules of men: yea and of the apples (I meane, the filthie *Tobacco fumes*) which their very ſoules and minds ſo earneſtly affected, and luſted after. All theſe are departed from them; and all other things elſe which were fat and excellent are quite departed from them, ſo as they can find them no more. The Merchants of theſe (I ſay) which were made (by ſuch trafficke) exceedingly rich, will ſtand afarre off and crie: *Alas, alas, that great Babel* of beaſtly confuſions, which was formerly apparelled in fine linnen and purple, and ſcarlet; and gilded with great and glorious riches; as of gold, of precious ſtones, and of pearles; is now come to a wofull and ſodaine deſolation. And euerie ſhip-maiſter, and all the people that occupie ſhips, and ſhipmen, and whoſoeuer do vſually trauaile vpon the Seas, ſhall ſtand afar off & crie out, ſaying: What Citie was euer like to this our beloued great Babel for trafficke? Yea, they will euen caſt duſt on their heads, and with weeping and wayling will crie out and ſay: Alas, alas for this our beloued Babel, wherein were made rich all ſuch as had ſhips on the Sea, by meanes of her coſtly trafficke: for (by that former finall reſtraint) ſhee is now in one houre, made vtterly deſolate. Now then,

a *Reuel.* 18. 11. 12. 13. 14. 15. 16. 17. 18. 19.

then, all theſe (with ſundrie ſuch other their horrible outcries, ariſing vpon that former finall reſtraint for trafficking any further with forreine countries) do very plainly purport to the world, that both bodies and minds haue heretofore bene filthily polluted with the contagious corruptions and cuſtomes of thoſe forreine countries.

Capn. They pretend (I confeſſe) very probable preſumptions. But what: is there none other remedie elſe for the timely redreſſe of this miſchiefe, but the onely perpetuall, and finall reſtraint of trafficking with them any further?

Hydr. God forbid the caſe ſhould conſiſt of ſuch a deſperate condition.

Capn. What then (as you your ſelfe conceiue of the matter) may be the ſafeſt courſe to be taken herein?

Hydr. Attend with patience, and I will tell thee my proper thoughts.

Capn. I do Sir: and therefore, I pray you proceede.

Hydr. This then it is. When I had ſomewhat more ſeriouſly bethought me hereof (though ſomewhat too late) and with great griefe of heart obſerued theſe matters, as well concerning our Church, as Commonwealth, euen thereupon I met with (as I verily imagined) a very fit meanes for the timely foreſtalling of all thoſe the forenamed miſchiefes: the which alſo I will here propound to the ſerious conſideration of thy ſelfe, and all other beſides. Not becauſe I do once imagine, that either thou or they may poſſibly be ignorant of it, being a point ſo frequent and popular in publike policy: but rather, that you all may ioyntly record, and mutually recognize with me that ſelfeſame thing which cannot poſſibly become vnpleaſant to any; being (in very truth) approued of all, and vniuerſally conuenient for the good eſtate of our Church and Countrey.

Capn. Declare the ſame then, without any further delay.

Hydr. I will. *Ariſtotle* that diuine Philoſopher, a man in

all his inuentions very excellent, especially, in framing a Commonweale, most admirable: he deemeth young men vtterly vnmeete to bee ouertimely instructed (much lesse imployed) in matters of ciuill policie. And moreouer, for so much as (by reason of their tender yeares) the humours of yong men are too too turbulent and headie, and their affections ouer easily caried away, he alloweth them no conuersation at all with seruants, much lesse with strangers, of whom (for the slenderneſſe of their present iudgements) they might rather learne that which may fearefully corrupt both nature and manners, then what would any way better their minds in either of both.

Capn. **To what purpose propound you this opinion of *Aristotle*?**

Hydr. To a very good purpose. For by this one precept of his, we may clearely collect, what course (in this case) is most conuenient to be taken with *Youths*, more especially with such as are *Students*, as also with so many besides, as (by reason of their worthes) should seriously giue ouer themselues to the studie of learning for publicke good.

Capn. **What course, I beseech you?**

Hydr. Euen this which here followeth now: Namely, that no forreine recourse be permitted to any (especially the younger sort) before they be fully come to their ripe, and well stayed yeares.

Capn. **And why so, I pray you?**

Hydr. Because then (their humours being formerly setled) the stayednesse of those their said humours will cause the perturbations of the mind to be calmed: so as (from the orderly asswaging of both) there must necessarily proceed a maturitie, and ripenesse in iudgement. Because then they can more easily discerne what is sound in opinion, as also what is honest and meete in manners: being then also the better enabled (with a more constant resolution) to pursue, and to follow especially that which is good.

Capn. **If this caution were carefully obserued in the**

ordi-

ordinarie education of *Youths*, what publicke commoditie would follow thereof?

Hydr. Very admirable and sundry commodities would grow from the same. For by this meanes, it would vndoubtedly come to passe, that neither our Church would be dilacerated and disquieted with so many hereticall opinions; our Weale publicke deformed with so great and grieuous corruptions, nor the profession of Physicke so amazed (as eftsoones it is) at the often beholding of such hideous monsters (to vse *Auerroes* his words) in many diseases.

Capn. What Sir? will you now play the Puritane, in presuming thus proudly to propound new platformes concerning Ecclesiasticall and Ciuill policie?

Hydr. That was and is the furthest end of my thought. For seeing as well heresies in Religion, as corruptions in manners are authentically referred to the seueral Magistrates of Church and Commonweale, by them to be plucked vp by the rootes; and seeing moreouer (so much as lieth in them) they haue hitherto very well and warily weeded them out in either of both: it neuer was, nor is now my meaning so polypragmatically to thrust forth my sickle into those their sincerely designed haruests, nor to entermeddle at all with any their lawfully propounded proiects. Onely (as a well-willer to either of both) I do here purpose (for the present) to put downe and declare what dangerous discommodities in Physicke, as also, what pernicious occurrents to our physicall methods of curing diseases, are too too perniciously brought home and procured from forreine trauell: while we haue ouercarelesly entertained a strange kind of curing, together with many strange and vncooth medicines neuer heard of before; yea and those not so forcible to helpe the diseased, as to infeeble and throw downe the sound constitutions: and which also we do vse so greedily (I will not say wantonly) quite contrary to our countries climate, the naturall constitution of our country bodies, the ineuitable rules of all physicall reason, and the long approued custome of all our wise Ancestors.

Capn.

Capn. Pretermitting (for the present) your physicall methods for curing, our naturall constitutions, our Countries climate, your physicall rules, as also our Ancestors long approued customes, as matters beyond mine element: do tell mee (I pray you) what one kinde of hurtfull trafficke you are able to name, that is so carelesly transported from forreine countries?

Hydr. What one, sayest thou? Alas man, what sundry sorts of poysonsome drugs could I not soundly challenge that way, if time would permit, and such an vnwonted challenge might possibly preuaile against the setled conceipts of headstrong people? Howbeit, among many things, which (without either profite, or due regard) are needlesly (yet daily) brought home by certaine vicious and wilde dispositions from the farthest *India*, surely nothing (in my conceipt) could be deuised more apt, and more fit to ouerthrow quite the solide strength of our bodies, nor more prompt and more readie to obscure and to darken the faculties of our minds, then this filthie fume of *Tobacco*, whereof I purpose here chiefly to speake. In drinking also whereof, too too many do leade a smokie life, breathing nought foorth but smoking fumes: vntill (by vntimely deaths) they do fearefully forestall the timely establishment of an honourable and ancient age.

b Αὕτη Ἑλένη ὑπὲρ ἧς ἐμονομαχοῦ. *Hæc Helena pro qua digladiabantur.* vide Iliad. 3.

Capn. This then (I perceiue) is the onely faire *Helena* for whose swéete sake now, a most bloudy bickering must be bladed betwéene vs. But yet heare good Sir, I beséech you. This vnderhand particularizing of mens proper persons, as also, this so couert a singling forth of one particular commoditie from all the rest, they are plaine demonstrations, that your preposterous splene doth more dispitefully swell against my tender young yeares and purposed trafficke, then desirously séeke to asswage any soundly supposed corruptions from forreine countries.

Hydr. And why so, I pray thee *Capnistus?*

Capn. First, because you so boldly auouch some such vainly

vainly imagined venime, to be ouercarelesly conuayed from out of the farthest *India* into this our English Iland, by vicious and wilde dispositions. Secondly (for that among those your manifold supposed corruptions) you touch onely *Tobacco* by name, as that onely *Troian horse-belly* from whence all forreine filthinesse (as your selfe very soundly surmize) doth too too infectiously ouerflow this Iland of ours.

Hydr. I may safely sweare for hauing a thought or purpose, either to point at any mans person, or ouce to pursue his particular trafficke: but onely to insist vpon matters for publicke good. Howbeit, seeing this thy particular application, enforceth here some further explication, I will therefore deliuer my mind in plainer termes touching either of both.

For the first, who knoweth not of old, that this thy intended *Tobacco*, was primarily posted ouer from West *India* to *England*, by a vicious, a vaine, and a wilde disposition? that I say no more. And who seeth not likewise, that the same now (for the most part) is very vainly entertained in *England*, by as vicious, as vaine, and wilder dispositions, if wilder may be? For tell me (I pray thee) what more vicious disposition then that, which so excessiuely taketh *Tobacco*, of very purpose to inflame his excessiue and vicious affections? Or what more vaine disposition then that, which so insatiably swalloweth the filthie fume of *Tobacco*, as an ordinarie shooing-horne, to pull on more insatiably, an aboundance of wine, and strong drinke? Briefly what more vicious, more vaine, or more wilde dispositions may possibly be then those our carousing companions, who so viciously, so vainely, and so wildly do vse the inward taking of filthie *Tobacco fumes*, as an intoxicating poyson to make themselues, and other their swaggering associates most dangerously wilde and mad with the venimous and deadly contagion thereof? Lo (*Capnistus*) these onely considerations (not thy particular person) did make me so peremptorily to terme those our careleſſe

Tobacco triflers, with that proportionable title of vicious, vaine, and wild diſpoſitions. So as none but ſuch as cannot diſtinguiſh betweene the men and the matter it ſelfe, may iuſtly be offended therewith.

Neither did I preciſely or purpoſely ayme at any one particular trafficke, appertayning more properly vnto thine owne ſelfe: but (intending onely to propound and declare what dangerous diſcommodities in phyſicke are forcibly offred to our orderly method of Curing, through an vnorderly tranſporting of ſundry pernicious drugs into this poore Iland of ours from forreine countries) I made (for further proofe of this point) a ſpeciall choyce to intreate of *Tobacco* alone in ſtead of the reſt: of very purpoſe to bridle our vnbridled and bewitched *Tobacconiſts* from tampring any further therewith. Whoſe wilfull errours and vicious cuſtomes, though (as I could heartily wiſh) I cannot throughly reclaime and correct; yet giue me leaue (at this preſent I pray thee) to lay them wide open to the view of the world: that ſo our *Tobacconiſts* themſelues may perceiue (if the blind obſcuritie of their braines, procured from their filthie *Tobacco fume* will giue them leaue) how perniciouſly they diſpoſe of their owne proper health, while they ſo inſatiably ſucke in (by the conduite of their tippling *Tobacco pipe*) a venimous matter enemie to mans nature, and ſo inconſiderately entertaine that filthie noyſome fume into the treaſurie of their temporall life.

Capn. **If you intend to maintaine this idle talke, for an abſolute truth: you may be ſure to haue moe fiſts then your owne about your pate.**

Hydr. Yea *Capniſtus*, I do looke for many gaine ſayers herein, and ſome peraduenture of the learneder ſort. Howbeit, I leaue all men that way to their owne proper iudgement, all the while they worke no preiudice to this my opinion; and ſo long as mine owne ſelfe may with the ſame good leaue diſſent from them, by the which leaue they hold and maintaine a contrarie conceipt from me, I will not ſay from

from the truth it selfe.

Capn. But Sir, howsoeuer you seeme to pretend many plausible pretences in open speech, men may yet suspect that you harbour some other shrewd purpose in your secret heart.

Hydr. Men (if they please) may imagine many curious castles beyond the Moone, without either matter or forme at all. Howbeit I protest, not to speake purposely to the preiudice of any mans person: but let euery man enioy his proper opinion for me. Neither yet is this my speech herein vndertaken for the priuate respect of painefull Physitions; (which wicked imagination, some *Christopher* of all conceipts may peraduenture very viciously vent foorth against my good meaning:) but rather that I might more freely, and more ingeniously expresse my whole mind in this matter, and shew thee more plainly how I am perswaded in conscience concerning the same.

Capn. Well then, this your pretended purpose being soundly performed, I doubt not but each man may reape a singular profite thereby.

Hydr. It were (in very deede) to be wished so: although yet I can hardly be perswaded it will be so. For *Plato* (in his booke[c] intituled *Gorgias*) doth say there are two holes in mens minds, by meanes whereof they cannot soundly containe the knowledge of good things; to wit, forgetfulnesse, and misbeleefe. [c] *Plat. in Gorg*

Capn. How do those two holes hinder their apprehension of good things?

Hydr. After a very pestiferous manner; if thou obserue it well. For by the first (I meane by forgetfulnesse) the noble vertue experience (locked vp long since in our memorie) is eftsoones lost: and by the other (namely by misbeleefe) that stedfast perswasion whereby we should firmely resolue our selues vpon the authenticall authority and faith of our teachers, is confusedly scattered. Both of these hurtfull holes, I would haue surely shut vp in thy selfe, and so many besides

as desire to reape any benefite by this my present discourse.

Capn. Let other men deale as they list; I (for mine owne part) will carefully see them most soundly shut vp in my selfe: and therefore proceede and spare not to speake what you please, concerning the smoke of *Tobacco*.

Hydr. With very good will: wherein also I purpose to propound, and prosecute this following order. First (being now to speake generally of the nature of smoke) I will briefly and plainly shew thee what smoke is: and how the same is distinguished from vapour and exhalation. Secondly, how many kinds of smoke there are: and from what kinde of matter each one is drawne. And lastly, I will shew thee what inconuenience and hurt the smoke of *Tobacco* taken inward, doth dangerously effect in the bodies of men.

Hydr. A most excellent order, no doubt: proceede therefore (I beseech you) first, in shewing me generally what smoke is.

Hydr. Content. Wherein, marke this well, that almost all kinds of combustible matter, do send foorth either smoke, vapour, or exhalation extracted from thence by the heate of the fire. The which three kinds of matters are also distinguished one from another, in respect either of their efficient, or of their matter, or of their effect at least. For the better vnderstanding whereof, I thinke it best (in this place) to define them all seuerally, appointing to euery of them his owne particular limits and bounds.

Capn. Go to then, without any further delay.

Hydr. *Aristotle* (in the booke of his Meteors) doth [d] distinguish them all in this sort. First, he defineth smoke to be the generall and common extraction of drinesse and moistures together, being wrought by the heate of a more vehement fier: which notwithstanding, doth neither moisten, nor bedeaw, but rather infecteth with a blacke colour such things as are smoked. In which definition, smoke (thou maist see) respecting the matter thereof, is said to be a common extraction of drought and of moisture together. In respect

[d] *Arist. in Meter. libro 4. cap. 1.*

respect of the efficient, it is said to be drawne out by a more vehement fire. And in regard of the effect, it is said to be died with a blacke colour, but yet not to moisten it at all.

Capn. **Sir, by that which is hitherto spoken, I do plainly perceiue what smoke is; but how distinguish you the same from vapour and exhalation?**

Hydr. Euen by those three former respects; namely, by the efficient, the matter, and the effect: as the comparison of smoake it selfe with those other two, will make more manifest.

Capn. **Why, what thing is vapour I pray you?**

Hydr. *Aristotle* (in his [e] forenamed booke) defineth vapour to be a separation extracted (by a vehement heate) from water, and turned into aire and spirit: which can make moist, but giue no colour at all.

[e] *Arist. in Meter. lib. 4. cap. 1.*

Capn. **And what is exhalation?**

Hydr. The said *Aristotle* defineth exhalation or breath, to be a separation of moisture alone, wrought by a small heate, which (in continuance of time) doth draw it forth: and which also is turned into aire, and not into a spirit; neither yet doth it giue any colour or moisture.

Capn. **Hauing succinctly shewed me what smoke, vapour, and exhalation is: now tell me (I pray you) wherein they accord, and how they do differ.**

Hydr. I will. First therefore, smoke and vapour they ioyntly accord (thou maist see) in their proper efficient cause, for both of them are wrought by a vehement heate, whereas exhalation is effected by a very small heate. Againe (in respect of their matter) smoke doth differ from vapour, and exhalation both: for so much as smoke is the extraction of moisture and drought together, whereas vapour and exhalation they are onely but the extraction of moisture. Againe (in regard of the effect) smoke altogether varieth from vapour, because smoke is neither resolued into aire, not yet into spirit, neither doth it moisten at all; both which are effected by vapour. Againe, smoke and exhalation (in their

effect) do partly differ; for that ſmoke coloureth, which the other doth not: and partly they accord in this, that neither of them both doth moiſten. Againe, vapour (concerning the effect) ſeemeth both to differ from exhalation, and to accord with the ſame. For, in that vapour turneth vnto a ſpirit, and moiſteneth alſo, therein it differeth: but whereas it is ſometimes turned to aire, therein it accordeth with exhalation. By all the premiſſes then thou maiſt plainly perceiue wherein ſmoke accordeth with vapour and exhalation: and wherein alſo it differeth from either of both.

Capn. **Very true as you ſay, if men may confidently credite Philoſophie.**

Hydr. Why not credite the ſame? Eſpecially, it being ſo conſideratly determined by that prince of Philoſophers, who both had a principall illumination this way from the heauenly Philoſopher himſelfe; and withall, the ioynt approbation of all ſucceeding Philoſophers: as may very plainly appeare by the approued conſonancie which this his opinion holdeth with the originall words put downe in the ſacred Scripture.

Capn. **Shew me ſuccinctly this your ſuppoſed conſonancie.**

f *Hebr.* ענן, *id eſt, fumauit, infumauit, fumum emiſit. Græc.* καπνός. *id eſt, fumus, ex fuuo colore ſic dictus.*

Hydr. With very good will. f First therefore (concerning the firſt word, *viz.* ſmoke) the *Hebrewes* they vſe the word *gnaſchan*, ariſing from the radicall verbe *gnaſchan*: which ſignifieth to fume, to vapour, or ſend forth ſmoke. The *Grecians*, they haue the word *capnos*, that is, a fume, a vapour, or ſmoke. The *Latines* haue *fumus*, which we commonly call ſmoke: that is to ſay, a blacke vapour extracted from fire, taking it owne name from a fornace colour, and beſmearing whatſoeuer it fumeth vpon.

And as this is the very true *Etymon* of the word ſmoke it ſelfe, ſo ſurely the ſacred Scriptures, they do accordingly obſerue the ſame. As for example: When the Lord had aſſured *Abraham* of the *Amorites* countrey in the fourth generation following: the holy Ghoſt there affirmeth, that, *when the Sunne went downe there was a fearefull darkeneſſe.* g For (ſaith

g *Gene.* 15. 17.

the

the *Hebrew*) *vehine thannur gnaſchan*; the *Septuagint* ſaith, *clibanos capnizomenos*; the *Latine* ſaith, *& ecce fumantem furnum*: that is (ſaith the *Engliſh*) *and, behold a ſmoking fornace.* This place (thou maiſt ſee) is directly plaine for our matter propounded.

והנה תנור עשן
κλίβανος καπνιζόμενος.
Et ecce fumantem furnum.

Againe, when the Lord in mount *Sinai*, gaue the Law to his people, it is there ſaid, that *mount Sinai was all on a ſmoke, becauſe the Lord came downe vpon it in fire.* [h] And (ſaith the *Hebrew*) *Vaiagnal gneſchano*; ſaith the *Septuagint*, *Hoſei capnos caminou*: ſaith the *Latine*, *& aſcendebat fumus eius*; that is (ſaith our *Engliſh*) and lo, *the ſmoke thereof aſcended as the ſmoke of a fierie fornace.* In this place likewiſe thou ſeeſt an approued conſonancie concerning this point in queſtion.

Exod. 19. 18.
ויעל עשנו
ὡσει καπνὸς καμίνου.
Et aſcendebat fumus eius.

In like manner, when *Ioſhuah* had ſet the Citie of *Hai* on fire, It is ſaid, that *the men of Hai looked backe and ſaw it:* [i] *Hebrew, Vehine gnalah gnaſchan*; & *Septuagint*, *et heorount ὸn capnόn*; the *Latine* hath, *& aſcenderet fumus ciuitatis*: that is (ſaith our *Engliſh*) and lo, *the ſmoke of the Citie aſcended vp vnto heauen.* In all theſe, and [k] ſundrie ſuch other places beſides, the holy Ghoſt (thou maiſt ſee) doth not onely obſerue the very *Etymon* of the word (ſmoke) but (which more is) he accordeth clearely with that which *Ariſtotle* hath ſet downe before concerning the very true nature of ſmoke: namely, that it is an extraction of drineſſe and moiſtneſſe together from ſome fierie combuſtible matter, through the heate of a vehement fire; that it is of a darke or ſootie aſpect; and that it beſmeareth with a blacke or duskiſh colour, whatſoeuer is fumed therewith.

i *Ioſh.* 8. 20.
והנה עלה עשן
ἐθεωρων τὸν καπνόν.
Et aſcenderet fumus ciuitatis.
k *Pſal.* 74. 1. *and* 75. 5. *and* 104. 5. *and* 144. 5.

Hereunto alſo accordeth the ioynt approbation of all the ſucceeding Philoſophers, holding ſmoke to be hot and drie, and anſwerable in all things to that which was formerly ſpoken concerning the ſame. For (ſaith [l] *Ouid.*) —— *Calidóque inuoluitur vndique fumo.* Alſo *Virgil* ſaith thus, [m] *Miſtóque vndantem puluere fumum.* In like manner ſaith *Cicero* thus, [n] *Pauliſper ſtetimus in illo ganearum tuarum nidore, atque fumo:* and ſo all the reſt. Seeing therefore we haue thus, not only the ioynt approbation,

l *Ouid. Meta.*
m *Virg. Æneid.* 2.
n *Cic. in Piſonem.*

approbation and mutuall consent of all succeeding Philosophers; but (which more is) the authenticall consonancie of sacred Scriptures concurring fully with that which *Aristotle* putteth downe in his *Meteors*, concerning the efficient, the matter, and the effect of smoke: Let this fully suffice for thy full satisfaction that way.

Capn. It giueth me (Sir, I assure you) sufficient content, and therefore proceede now to the word vapour, I pray you.

Hydr. With very good will. And therefore, herein obserue (in like manner) that (for that which we call vapour) the *Hebrewes* they haue [o] *edh*, that is, *a vapour or very thinne fume*. It hath a marueilous affinitie with another word called *udh*: that is, *a fire-brand, an aduſtion, or burning, a peece of wood made blacke by aduſtion*. The *Grecians* they haue [p] *atmos*, that is, *a vapour or aire*. The *Latines* they haue *vapour*: that is to say in our Englisſh tongue, a waterie or earthy humour, extenuated or thinned: the breath or vapour of the seas, or the earth. Or, It is a very thinne humour ascending vp by aduſtion, and resolued into a waterie cloud, being (by nature) moist and cold. According to that in *Genesis* saying, [p] *Hebr. veidh*; *Septuagint*; *pêgê*; *Lat. vapour*: that is in Englisſh, *And a vapour ascended vp from the earth, and watered all the earth*. Againe, it is said in *Iob*, [q] that *when God restraineth the drops of water, the raine poureth downe. Hebr. leidho, Græc. eis nepheleen, Lat. ad vaporem*: that is in Englisſh, *by the vapour thereof*. In these two places, the holy Ghost (thou seest) doth not onely obserue the very true *Etymon* of the word vapour it selfe, but doth likewise very fitly accord to that definition thereof which was formerly put downe by *Aristotle*; namely, that vapour is a separation extracted (by a vehement heate) from water, and so turned into aire or spirit; which also can moisten, but giue no colour at all, being (by nature) cold and moist. Neither is the said vapour [r] any inflammable impression as exhalation is: because (being but a moist and waterie meteor) it cannot possibly be set on fire, nor caried beyond

o אד *Cognationem habet cum* אוד *ἀτμὸς. i. aura, vapor.*

p *Gen. 2. 6.* ואד תעלה.

q *Iob. 36. 27.* לאדו *εἰς νεφέλαν. ad vaporem eius.*

r *Iohan. Velcurio. in Cõment. lib. 3. cap. 5.*

beyond the middle region of the aire: although notwithstanding (being so eleuated) it may be thickened and made constringent.

And hereunto also, we haue the ioynt approbation of all the succeeding Philosophers. For saith *Ouid*, [r] *Vapor humidus omnes, —— Res creat, & discors concordia fœtibus apta est.* Howbeit this word, *vapour*, is sometime put downe for heate, as witnesseth *Columella* saying, [t] *Minusq; vaporis æstate per angustum os penetret.* And so likewise saith *Virgil*, [u] *Lentusque carinas —— est vapor, & toto descendit corpore pestis.* And so likewise the rest of that sort. Seeing therefore we haue thus, not onely the ioynt approbation of all succeeding Philosophers, but (which more is by much) the authenticall consent of the sacred Scriptures, euen mutually concurring with that which *Aristotle* himselfe hath formerly put downe concerning the word, *vapour*, let this therefore (for the present) suffice for that point.

[r] *Ouid. Metamor lib.* 1.

[t] *Colum. lib.* 5. *cap.* 10.

[u] *Virg. AEneid. lib.* 5.

Capn. **It fully sufficeth, and therefore proceed now (in like manner) to the word *exhalation* I pray you.**

Hydr. With all my heart. Wherein obserue (as before) that (for that which we call *exhalation*) the *Hebrewes* they haue the [x] word *mappach*, that is, *a sufflation, an aire, or a breath.* It comes of the radicall verbe, *naphach*, which properly signifieth to blow, to breathe, to send forth an aire from out of the mouth. It hath a maruellous affinitie also with *poach*, that is, to breathe againe, to breathe forth: and is properly spoken of the aire of the day. The *Grecians*, they call it [y] *apophora*, that is, *an exhalation, or an expiration.* The *Latines* they haue *exhalatio*, that is, a breathing, or drawing forth of breath. By all which it is apparently euident, that *exhalation* is a certaine thinne terrestriall spirit, which (by reason of a vehement heate) is exhaled, and drawne from out of the earth, and caried about in the aire; being (by nature) hot and drie: and therefore very apt to be kindled or set on fire; a thing quite contrarie to vapour, as I told thee euen now.

[x] נפח ex. נפח

Cognationem habet cum נפח

[y] αποφορα.

Whereunto accordeth that in *Iob*, who saith, that *the hope*

of the wicked ſhall faile, their refuge ſhall periſh: and their hope is [z] *mappach napheſh. Græc.* [a] *apôleia, Latine, exhalatio, vel expiratio animæ*, that is, as the exhalation, or the expiration of life: I meane, a very vaine hope, or an exceeding ſorrow of mind. Thus then thou maiſt here plainly perceiue the currant conſent of ſacred Scriptures concerning the *Etymon* alſo of this word *exhalation.*

z מפח נפש
a ἀπώλεια.

Neither is there wanting herein the ioynt approbation of all the ſucceeding Philoſophers: according to that which *Plinie* ſpeakes of it thus, [b] *Certior multò nebuloſa exhalatio eſt.* Againe *Cicero* accordeth thereunto [c] ſaying thus. *Quod & humidum, & caliginoſum eſt, propter exhalationes terræ.* And ſo likewiſe the reſt. Seeing therefore we haue herein, not onely the authenticall conſent of all ſucceeding Philoſophers, but likewiſe the full approbation of ſacred Scriptures concerning the true *Etymon*, the nature, the efficient, the matter; as alſo the ſeueral effects of theſe three different words, I meane, of *ſmoke*, of *vapour*, and of *exhalation:* thou maiſt now more apparently perceiue then euer before, wherein *ſmoke* accordeth with *vapour* and *exhalation*, and wherein alſo it differeth from either of both.

b *Plin. lib.* 31. *cap.* 3.

c *Cicer.* 1. *Tuſcul.*

Capn. **Very true as you ſay, but I pray you proceed.**

Hydr. Theſe things then being thus briefly determined, and ſet downe (as thou ſeeſt) by their ſeuerall names and differences: let vs here now put *vapour* and *exhalation* apart for the preſent, as nothing appertaining to our purpoſe intended; and conſider (in like ſort) of the ſeuerall kinds of ſmoke; that (by the meanes thereof) we may haue a readie acceſſe to the reſt.

Capn. **Why Sir, how many kinds of *ſmoke* are there?**

Hydr. *Ariſtotle* (in that [d] his forenamed booke and Chapter) deuideth *ſmoke* into three ſeuerall kinds: and diſtinguiſheth them moreouer, in an eſpeciall reſpect of thoſe ſeuerall matters from whence they are drawne. Namely, into *fume, fuligo*, and *Nidor.*

d *Ariſt. Mete. lib.* 4. *cap.* 1.

Capn.

Capn. What ſaith he firſt of *fume?*

Hydr. He defineth *fume*, to be a terreſtriall exhalation extenuated;[e] which the *Hebrewes* call *naſi*, the *Grecians atmós*: that is, a vapour or fume of the earth. The *Frenchmen* they call it *vapeur*, *exhalation*, & *fumée montant de la terre en haut*: that is, a vapour, exhalation, or fume ariſing from ſome terreſtriall or earthie ſubſtance. More eſpecially (ſaith *Ariſtotle*) from ſome wooddie matter: whereunto alſo he referreth bones, haires, hearbes, and ſuch like. All which ſaid ſeuerall matters, notwithſtanding they haue no one name common to euerie of them, yet are they ioyntly ranked in one and the ſelfeſame kind, as witneſſeth *Empedocles*, ſaying thus. [f]

[e] נשׁי ατμός.

[f] *Empedocles.*

Of ſame kind are both leaues, and haires, and pens of fethered Fowle; with ſcales of fiſhes, wherewith their ſtrong bodies are couered.

Capn. *Empedocles* (by your patience Sir) he had not chiefly a reſpect vnto any their ſuppoſed reſemblance in matter, but vnto that rather which conſiſteth in the finall cauſe of thoſe the forenamed ſeuerall things. Namely, that loke what end & vſe there is of haires in creatures liuing vpon the drie land: the ſelfeſame vſe there is alſo of leaues in plants, of feathers in fowles, and of ſcales in fiſhes; becauſe vnto euery of the forenamed creatures hath nature allotted thoſe ſelfeſame ſupplies, for their timely preſeruation and proper defence.

Hydr. Very true as thou ſayeſt. And yet (notwithſtanding all this) it is not to be doubted but that *Empedocles* withall, doth euen ſecretly ſeeme (as it were) to point alſo at the earthie conſtitution of euery of theſe: which their ſaid conſtitution is an effectuall and a ſpeciall furtherer of ſuch conſeruation.

Capn. Well Sir, proceed to the other kinds of *ſmoke*, I beſeech you.

Hydr. The ſecond kind of *ſmoke* he calleth *fuligo*, that is, a vapouring earthie fume extracted by heate: and making

blacke the very beames of mens houſes. Whereupon *Quintilian* (deſcribing a *Student* rethorically) doth tell vs directly, that g vnto ſuch a one, *fuligo lucubrationum bibenda eſt*, the very ſmoke of the candle or lampe muſt be ſucked vp: meaning thereby, that a good *Student* muſt abide by his booke, and ſpend light after light for the timely attainment of learning. In like manner, *Aulus Gellius* (alluding directly to the beſmearing nature of *fuligo*) very liuely ſetteth forth (by the ſame) the deceiptfull ſpeeches of a ſubtile man, ſaying thus, h *Verborum, & argutiarum fuliginem ob oculos audientium facit*: that is, He caſteth a miſt of words before the eies of his hearers.

g *Quintilian.*

h *Aulus Gellius.*

And as the witneſſe of theſe men is a pregnant proofe for this point; ſo ſurely, the *Hebrewes* they haue a word very conſonant thereunto. For that which we name *fuligo*, they call i *kitor*. The *Septuagint* they terme it *athrachia*; the *Latines, fuligo*: that is, a vapouring fume, or ſubfumigation extracted from Frankinſence, Mirrhe, Aloes, or ſome ſuch other aromaticall ſpices, or hearbes, being caſt in the fire, as k may plainly appeare by ſundry places of Scripture.

i קטר *αθραχία. fuligo.*

k *Exod.*30.1. 39. *Numb.*4.16. *Pſal.*66.15.

Wherein thou maiſt plainly perceiue, that *Ariſtotle* (in his former booke) doth fully accord with the infallible truth of God, by telling vs confidently, that *fuligo* is ſome ſuch vapouring exhalation as proceedeth from matter of fatty ſubſtance, eſpecially from Frankinſence, Pitch, and ſuch other like ſubiects that are of a more fattie and pitchie nature.

Capn. **And what is the third kind of ſmoke?**

Hydr. The third kind of ſmoake (named *Nidor*) is that which the *Hebrewes* call *riach, id eſt, odoratus eſt, olfecit*; the *Grecians* call it *oſmein*; the *Latines odor*, as appeareth euidently by m ſundrie places of Scripture put downe in the margent. All which do plainly approue vnto vs, that *Nidor* is the ſume or ſauour of any thing burned or broyled: according to the *French-mens* opinion, who call it n *L'odeur & flair de quelque choſe qui eſt au feu, ou bruſlé*. The *Italian* he tearmes it o *odor di coſa aroſtica*. The *Germans* they name it, p *ein geſchmunerezeren*.

ריח ex. ריח l *ὀσμη. odor.*

m *Cant.*2.13. *and* 4.10. *Ier.*48.11.

n *Gallica.*

o *Italica.*

p *Germanica.*

Againe,

Againe, *ein geſcmack eines gebratnem oder geroeſteren dings.* And the *Spaniard* intitles it, [q] *odor ſuave del maniar.* Whereunto alſo accordeth *Virgil*, ſaying, [r] *Illi ingens barba reluxit, Nidorémque arbuſta dedit.* Properly it ſignifieth ſome ſmell of oylie-meates either boyled or broyled: according to that of *Martiall*, ſaying, [ſ] *Paſceris, & nigræ ſolo nidore culinæ.* By the premiſſes then it is very apparent, that *Ariſtotle* he was not deceiued at all, in defining *Nidor* to be ſuch a vapouring fume as is vſually ſent forth from ſome vnctuous and oylie matter.

q *Hiſpanica.*
r *Virg. 12. AEneid.*
ſ *Mar. lib. 1.*

Capn. **But Sir, you ſéeme herein (by your leaue) to confound *fuligo* and *nidor*, and ſo to make of them both but one kind of ſmoke: For, what difference (I pray you) betwéene a fattie and an oylie matter?**

Hydr. How a fattie and oylie matter do differ one from another, the ſaid *Ariſtotle* (in the former place) very plainly declareth, [t] affirming fatte to be more drie, and oyle more moiſt. Yea, and *Galen* in his booke [u] of Simples, as alſo *Ariſtotle* in the forenamed Treatiſe, do ioyntly affirme the fattie fume called *fuligo*, to be more drie then that oylie exhalation which is commonly called *nidor*: for that it conſiſteth of an earthie ſubſtance, and retaineth withall ſome ſtrength or force of the fier.

t *Ariſt. Mete. lib. 4. cap. 1.*
u *Galen. in libro Simplic.*

Capn. **Well then, let it be ſo as you ſay: but what do you obſerue from this your thréefold difference of ſmoke it ſelfe?**

Hydr. Surely a very fit introduction to this our intended buſineſſe. For, ſeeing fume is drawne (by the operation of heate) from thoſe ſelfeſame materiall ſubſtances, which (being by nature more earthie) will not, nor cannot be made to melt, but by reaſon of their drineſſe (which is the nature of flame in an only loſſe of their coldneſſe) are turned eſtſoones into fire: and ſeeing flame it ſelfe is nothing elſe but aire, or ſmoke ſet on fire and kindled, it muſt neceſſarily follow (thou ſeeſt) that therefore, fume, it hath a farre greater force to heate and drie, then either *fuligo*, or *nidor* hath.

Capn. The conſequence I freely acknowledge, but what inferre you hereof?

Hydr. A very pregnant gradation to this our purpoſed diſcourſe concerning the fierie pernicious fume of filthie *Tobacco*. For theſe things being thus orderly ſet downe and determined, according to the vndoubted truth of that naturall Philoſophie which holdeth ſo apt a conſonancie with the ſacred Scriptures themſelues, how can it poſſibly ſeeme ſtrange to any man liuing, that I ſhould thus confidently affirme the fume of *Tobacco* (inwardly taken) to be very pernicious to the bodies of men? For, ſeeing all kind of *ſmoke* doth not onely drie vp the humors of the body, and inflame the inward parts, but alſo doth ſcorch and burne them vp, yea and conſume thoſe radicall humours which ſhould vphold and nouriſh the ſpirits, and euen feedeth (as it were) vpon the heate both naturall, and externall, or accidentall: how ſhould not the *ſmoke* of *Tobacco* (being a more forcible fume then many of the reſt) be much more able to drie vp the humours, to inflame the intrals, to ſcorch and conſume the radicall humors, and ſo vtterly to extinguiſh the naturall heate it ſelfe? whereupon muſt neceſſarily enſue, not onely a moſt fearefull extraction of that the ſaid naturall heate, but alſo of thoſe the vitall ſpirits wherein are contained the vigor and power of the whole life it ſelfe.

Capn. I perceiue no ſuch neceſſary conſequent (Sir) as your ſelfe would here ſéeme to conclude from the fume of *Tobacco*. Beſides that, howſoeuer ſome nimble and exquiſite wits (by ſuch a voluntarie diſcourſe as this of yours is) are ſufficiently able to ſet a Vermilion die vpon whatſoeuer ſubiect or matter they pleaſe: yet (being at any time drawne to a more deliberate and ſuccinct diſpute) then a man may eaſily eſpie the manifold imperfections which couertly lurke in their extrauagant and rouing collations. And therefore proceéde now more ſyllogiſtically (I beſéech you) in the orderly proſecution of this your intended diſcourſe, without any ſuch ſoaring aloft in the aire.

Hydr.

Hydr. With very good will. And therefore (to ſhut vp this my wide open hand a firme cloſed fiſt, and to reduce my ſucceeding diſcourſe into the ordinarie limites of an artificiall argument) I may thus propound my firſt reaſon ſyllogiſtically: which alſo (being abſolutely grounded vpon the premiſſes, as vpon a firme foundation and infallible ground) may (by no cunning oppoſition or craftie engine) be poſſibly ouerthrowne.

Capn. Go to then, propound it (I pray you) whatſoeuer it be.

Hydr. Attend then vnto it, for this it is. *The firſt argument,*

That which conſumeth the naturall heate, is very pernicious to the bodies of men.

But the ſmoke of *Tobacco* taken inward, conſumeth the naturall heate.

Therefore the ſmoke of *Tobacco* taken inward, is very pernicious to the bodies of men.

Capn. Your maior propoſition ſéemeth ſomething obſcure in my apprehenſion: and therefore, ſhew me more plainly, how that which conſumeth the naturall heate, is very pernicious to the bodies of men.

Hydr. That may eaſily be proued by this following argument.

That which cauſeth putrifaction and corruption both, is very pernicious vnto the bodie.

But that which conſumeth the naturall heate, cauſeth putrifaction and corruption both.

Therefore that which conſumeth the naturall heate, is very pernicious vnto the bodie.

Capn. This argument (I muſt néeds confeſſe) is very probable, but what authoritie haue you (beſides your ſelfe) for further confirmation thereof?

Hydr. Why man, both Propoſitions (as thou heardeſt euen now) are firmly protected by the authoritie of *Ariſtotle*, in that[x] the forenamed booke and chapter. Where he auoucheth confidently, that all kind of *ſmoke* doth drie vp the

[x] *Ariſt. Mete. lib. 4. cap. 1.*

the humours, inflame the intrals; burne, ſcorch and conſume thoſe radicall humours which are the vpholders and nouriſhers of the vitall parts; and extinguiſheth their heate, both naturall, and externall, or accidentall: and therefore pernicious vnto the bodie.

Capn. **But how are you able to maintaine the Minor or ſecond Propoſition of your former Argument: namely, that the ſmoke of *Tobacco* conſumeth the naturall heate?**

Hydr. If any make queſtion thereof, the ſame may thus be performed.

That which extinguiſheth the naturall and radicall moiſture, conſumeth the naturall heate.

But the ſmoke of *Tobacco* extinguiſheth the naturall and radicall moiſture, and that in a very ſhort time.

Therefore, the ſmoke of *Tobacco* conſumeth the naturall heate.

Capn. **How proue you the Propoſition firſt: namely, that that which extinguiſheth the naturall, and radicall moiſture, conſumeth the naturall heate?**

Hydr. I proue it very ſubſtantially and ſoundly, thus.

That which conſumeth the ſubiect, fountaine, and maintainer of the naturall heate, the ſame doth extinguiſh the naturall heate.

But that which feedeth vpon the naturall and radicall moiſture, conſumeth the ſubiect, fountaine, and maintainer of the naturall heate.

Therefore, that which feedeth vpon the naturall and radicall moiſture, extinguiſheth the naturall heate.

Capn. **Sir, I cannot contradict you in this: the proofe thereof is ſo pregnant. Notwithſtanding, I do flatly deny the Aſſumption put downe in your former argument: namely, that the ſmoke of *Tobacco* extinguiſheth the naturall and radicall moiſture, and that alſo in a very ſhort time.**

Hydr. I confirme it more fully, by this ſyllogiſme or reaſon ſucceeding.

That

That which ſcorcheth and burneth the naturall or radicall moiſture, that extinguiſheth the naturall or radicall moiſture.

But all kind of ſmoake drawne immediatly from a matter hot and drie, ſcorcheth and burneth the naturall or radicall moiſture.

Therefore, all ſuch kind of ſmoke (and ſo conſequently the ſmoke of *Tobacco* drawne inwardly) extinguiſheth the naturall, and radicall moiſture.

Capn. I cannot as yet conceiue the ſoundneſſe of this your ſyllogiſme.

Hydr. Why man, the ſoundneſſe of both propoſitions is apparently euident by that which was ſpoken before from *Ariſtotle*. Namely, that [y] all kind of ſmoke doth drie vp the humours, inflame the intrals, burne vp, ſcorch and conſume the naturall and radicall humours; feedeth vpon thoſe the ſaid humours which are the vpholders, maintainers, and nouriſhers of the vitall parts; yea and extinguiſheth their heate both naturall, and accidentall. If all kind of ſmoke (drawne inwardly from a matter hote and drie doth worke ſuch fearefull effects: then ſurely, the ſmoke of *Tobacco* (it being drawne inwardly from a matter more hote and drie then many of the reſt) doth much more effectually, and more ſpeedily procure ſuch fearefull effects. And ſo conſequently, the fume of *Tobacco* taken inward, is very pernicious to the bodies of men: according to the ineuitable force of this our firſt artificiall argument.

y *Ariſt. in Meteor. lib. 4. cap. 1.*

Capn. Stay Sir I beſeech you: inſult not ſo brauely before the finall ſucceſſe. For as one Swallow makes not a ſommer: ſo ſurely, this your firſt conflict againſt the fume of *Tobacco*, it concludes no abſolute conqueſt ouer *Tobacco*. And howſoeuer this your primarie aſſault may haply be thought very fierce and forcible, yet full feeble is the refuge of that reſiſtance, which (for one onely receiued wound) forſaketh the field.

Hydr. Why man, one onely receiued wound (being both

mortall and deadly) is no leſſe dangerous to the life it ſelfe, then tenne hundred concurring together. Howbeit, becauſe the conqueſt it ſelfe will be ſo much more glorious, by how much the aduerſe part is made to appeare more ignominious: it ſhall not be greatly amiſſe to vndertake eftſoones, ſome deadly encounter herein. To the end therefore, that this ſmokie contagious *fume* (receiuing the deadly wound afreſh) may concludently, and clearely be chaſed from out of our coaſts, I will now muſter forth ſome freſh ſupply from thoſe other our ſound harted arguments, which (for mannaging the fore-front of this our ſet battel) do here ſo frankly offer their ſeruice in the open field.

Capn. **Diſcharge your vttermoſt force againſt the *fume* of *Tobacco*, and ſpare not.**

Hydr. Take this then that followeth, for a ſecond murdering Canon.

The ſecond argument.

Whatſoeuer diſſolueth the naturall proportion of the Elements in bodies compounded and mixt, that ſame is very pernicious vnto the bodie.

But the ſmoke of *Tobacco* diſſolueth the naturall proportion of the Elements in bodies compounded and mixt.

Therefore, the ſmoke of *Tobacco*, is very pernicious vnto the bodie.

Capn. **Sir, I am ſomething ſuſpicious of the firſt propoſition: namely, that that which diſſolueth the naturall proportion of the Elements in bodies compounded and mixt, is very pernicious vnto the body.**

Hydr. The ſame may be made more apparently manifeſt, by this following proofe.

Whatſoeuer doth corrupt things naturally compounded, and ſo bring them to deſtruction, that ſame is very pernicious vnto the body.

But that which vndoeth the naturall proportion of the Elements in bodies mixt, doth corrupt and deſtroy things naturally compounded.

Therefore,

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Therefore, that which vndoeth the naturall proportion of the Elements in bodies mixt, is very pernicious vnto the bodie.

Capn. Explane your proposition, I pray you.

Hydr. Why man? the proposition needeth no explanation at all: it is of it selfe so apparently manifest. For [z] is not the essentiall being of a man, a bodie naturally compounded? And is not corruption, the mutation, and amission either of the substantiall forme, the quantitie, or qualitie of such a compounded bodie? That thing then (whatsoeuer it bee) which so corrupteth and destroyeth the substance, forme, quantitie, or qualitie of any compounded body, must needs be very pernicious to that selfesame body.

z *Ioh Velcurio in vniuersam Arist. Physic. lib. 2. cap. 14.*

Capn. What meane you (Sir) by a bodie compounded?

Hydr. That selfesame substance whatsoeuer, which (being primarily connected, or knit together of it owne proper beginning, Elements, substantiall, and integrall parts, causes, and qualities) is essentially combined in it owne proper nature and substance. For [a] composition is nothing else but the connexion of formes in a naturall bodie: by which connexion, that selfesame naturall body doth essentially cohere and consist in the proper proportion of parts and accidents. Now then, that thing which corrupteth and destroyeth the proportionable connexion of such a compounded body, must needs become very pernicious vnto the body.

a *Ioh. Velcurio in vniuersam Arist. Physic. lib. 2. cap. 14.*

Capn. I begin now to perceiue the pregnancie of your last proposition. Howbeit, I do flatly denie your Assumption: namely, that that which vndoeth the naturall proportion of the Elements in bodies mixt, doth vndoubtedly corrupt and destroy things naturally compounded.

Hydr. The same is approued by the ioynt authorities [b] of *Hippocrates* and *Galene*; as also by [c] *Aristotle* himselfe, in that the forenamed Treatise. Wherein the excellent Philosopher (defining procreation to be properly effected by the due proportion of Elements) doth manifestly notifie vnto

b *Hippocra. in libro Aphoris. lib. 5. Aphoris. 62.* *Galen. in libro de temperam.*

c *Arist. Mete. lib. 4. cap. 1.*

vs: that death and deſtruction is nothing elſe but the diſſolution of that ſelfeſame proportion, or (at the leaſt) that this diſſolution is the very cauſe or way to ſuch deſtruction.

Capn. **Well, be it ſo. But proue the Aſſumption put downe in your former propounded argument: namely, that the ſmoke of *Tobacco* diſſolueth the naturall proportion of Elements, in bodies compounded and mixt.**

Hydr. The ſame is apparently euident by this following argument.

Whatſoeuer augmenteth the iuſt proportion and meaſure of heate and drineſſe limited by nature, that diſſolueth the naturall proportion of the Elements in bodies compounded and mixt.

But the fume of *Tobacco* taken inward, augmenteth the iuſt proportion and meaſure of heate and drineſſe limited by nature.

Therefore the fume of *Tobacco* taken inward diſſolueth the proportion of the Elements in bodies compounded or mixt.

Capn. **Proue your Propoſition, I pray you Sir.**

Hydr. Why man, the propoſition is manifeſt enough of it ſelfe: ſo as all men (but naturall ſots) may ſenſibly conceiue the ſame. For as well augmentation as diminution vndoeth the due meaſure of heate and drineſſe limited by nature her ſelfe: and ſo conſequently, diſſolueth the proportion of the Elements in bodies compounded and mixt.

Capn. **Go to then, make good your Aſſumption: namely, that the fume of *Tobacco* taken inward, augmenteth the proportion and meaſure of heate and drineſſe limited by nature.**

Hydr. I will conuince the ſame to be true, by this ſubſequent ſyllogiſme.

A more vehement heate and drought added to a leſſe, augmenteth the proportion and meaſure of the leſſe.

But the ſmoke of *Tobacco* is more vehemently hot and dry, then the naturall heate and drought of mans body.

Therefore

Therefore the ſmoke of *Tobacco* augmenteth the heate and drineſſe of mans body aboue the naturall proportion thereof.

Capn. Make plaine your Propoſition I pray you.

Hydr. The ſame is plaine enough of it owne proper nature: being moreouer confirmed by the ioynt authorities of *Hippocrates*, *Galene*, and *Ariſtotle*, as alſo by common ſenſe. For who can denie that a greater quantity added to a leſſe, increaſeth the iuſt proportion of the leſſe?

Capn. You ſay very true. But yet for all that, I ſuſpect the ſoundneſſe of your Aſſumption: namely, that the ſmoke of *Tobacco* is more vehemently hot and drie then the naturall heate and drought of mans bodie.

Hydr. Some man (peraduenture) will not beleeue that to be true: but (being more fully confirmed by this following argument) the truth thereof will appeare vnto any how vnlearned ſoeuer.

That which the Phyſitions (in reſpect of mans temperature) do call hot and drie in the ſecond degree, that (I meane) which exceedeth the due temperature of mans body by two degrees, and which (by aduſtion and burning) obtaineth a more vehement force from both: that ſame is more vehemently hot and drie then the naturall proportion of mans bodie by much.

But the ſmoke of *Tobacco* exceedeth in heate and drineſſe the due temperature of mans body by two degrees, and (by aduſtion and burning) obtaineth a more vehement force from both.

Therefore the ſmoke of *Tobacco* is more vehemently hot and drie, then the naturall proportion of mans body by much.

Capn. I denie your argument.

Hydr. Why man? the propoſition thereof very reaſon it ſelfe doth ratifie; and all ſorts of learned Phyſitions do ioyntly ſubſcribe to the ſame.

Capn. Go to then, make your Assumption: namely, that the *smoke* of *Tobacco* exceedeth in heate and drineſſe, the due temperature of mans bodie, by two degrees.

Hydr. That is ſufficiently maintained, and vpholden by the authenticall authoritie of *Theuittus* a French Monke; of *Monardus* a Spaniard; of *Geſnerus* a Germane; of *Wickerus*; *Cluſius*; and other new writers; who do all ioyntly affirme *Tobacco* to be hot and drie in the ſecond degree.

Capn. Be it ſuppoſed, that thoſe men do hit on the ſooth, by telling vs ioyntly that *Tobacco* is hot and drie in the ſecond degree. What then? doth it neceſſarily follow thereof, that therefore, the *ſmoke* of *Tobacco* taken inward, exceedeth the due temperature of heate and drought in our bodies by two degrees at leaſt?

Hydr. Yea, that (be thou ſure) muſt neceſſarily follow. For ſith heate and drineſſe [c] be primarie ſenſible qualities, and that all primarie ſenſible qualities are the primary vertues of Elements concurring ioyntly together in the due compoſition of bodies naturally compounded; it cannot poſſibly be, but as that which diminiſheth the due proportion of heate and drought in bodies compounded, is colder by two degrees at the leaſt, then is the naturall heate & drought of ſuch compounded bodies: ſo ſurely, that which augmenteth the due proportion of naturall heate and drought in ſuch compounded bodies, it muſt needs be hotter and drier then the naturall heate and drought of thoſe ſelfeſame bodies, by two degrees at the leaſt. But now, that the heate and drought of this thy *Tobacco ſmoke* ſurmounteth the due temperature of heate and drought in the bodies of men, let our tipling *Tobacconiſts* tell thee the truth hereof in their proper experience; who (by reaſon of the exceſſiue ſcorching and burning flames of their inward taken *Tobacco fumes*) are enforced eftſoones to aſſwage the vehemencie and outrage of that exceſſiue heate, by an exceſſiue ſwilling in of wines, of ale, or of beere at the leaſt.

[c] *Ioh. Velcurio in vniuerſam Ariſt. Phyſic. lib. 2. cap. 22.*

Seeing then this inward taking of *Tobacco ſmoke* diſſolueth the

the due proportion of Elements in a body compounded or mixt; ſeeing it corrupteth things naturally mixt in ſuch a compounded bodie; ſeeing it augmenteth that due proportion of heate and drought which nature her ſelfe hath iuſtly limited to ſuch a compounded bodie: it is more then apparently manifeſt, that the ſame ſurmounteth the naturall heate and drought of our bodies, by two degrees at the leaſt. And therefore, who ſeeth not now by this our ſecond aſſault, but that the *ſmoke* of *Tobacco* taken inward, is very pernicious vnto the body?

Capn. **God Sir, how confidently ſoeuer you ſéeme to conclude your ſelfe: that (be you well aſſured) which you haue hitherto ſaid will be déemed as good as nothing, among thoſe our gallant *Tobacconiſts* who make the very *ſmoke* of *Tobacco* their ſmoking glory.**

Hydr. It may be true as thou ſayeſt; eſpecially among ſuch as do make [d] their glorie their ſhame, minding nothing at all but earthly things. Neither do I much maruell at this their bewitched blindneſſe. For how is it poſſible that they whom this ſmokie fume hath made ſo fantaſticall (I will not ſay ſo ſenſleſſe in iudgement) ſhould euer be able to determine ſubſtantially concerning this matter? And therefore, ſith this their ſeducing *Tobacco ſmoke* is ſuch an intoxicating *Circes*, a monſter of ſo many heads, and hath taken withall ſo deepe roote in thoſe our beſotted *Tobacconiſts* minds, as it will be found but an *Herculean* labour to eradicate and roote out the ſame from a ſoile ſo ſuting vnto it: I hold it euery way a very good courſe, yet ſtill to bend moe engines about it, and euen to pull vp (if poſſibly it may be) all the farre ſpread ſprouts and riotous ſprings thereof.

d *Phil.* 3. 19.

Capn. **Vndertake what exploit you pleaſe to ſupplant the ſame: for neither they, nor I do craue any fauour herein.**

Hydr. Go to then, let this which followeth now, and which alſo (in ſuch gallant brauerie againſt thoſe gallant *Tobacconiſts*) here marcheth on gallantly towards the very fore-

The third argument.

front

front of the battell it ſelfe, be entertained afreſh for a third encounter againſt the inward taking of *Tobacco fumes*.

That which maketh the cleare, ſweete, and holſome ſpirits to become obſcure, ſtinking, and vnholſome, is very pernicious vnto the body.

But the ſmoke of *Tobacco* taken inward, maketh the cleare, ſweete, and holſome ſpirits to become obſcure, ſtinking, and vnholſome.

Therefore, the ſmoke of *Tobacco* taken inward, is very pernicious vnto the body.

Capn. **Pardon me Sir, though I do abſolutely deny this Argument.**

Hydr. Oh nay *Capniſtus*, beware of ſuch an abſurd and ſenſleſſe deniall. For as the Argument it ſelfe is abſolutely ſound in moode and figure, ſo ſurely, either of both propoſitions may thus be eaſily proued.

Whatſoeuer infecteth the inſtruments of both bodie and mind, that ſame doth moſt perniciouſly procure the deſtruction of the bodie.

But that which maketh the cleare, ſweete and holſome ſpirits to become obſcure, ſtinking, and vnholſome, infecteth the inſtruments of both bodie and mind.

Therefore, that which maketh the cleare, ſweete, and holſome ſpirits, to become obſcure, ſtinking, and vnholſome, that ſame doth moſt perniciouſly procure the deſtruction of the body.

Capn. **I do not as yet conceiue the ſoundneſſe of your firſt propoſition: namely, that that which infecteth the inſtruments of both bodie and mind, doth moſt perniciouſly procure the deſtruction of the body.**

Hydr. The ſoundneſſe thereof is hereby apparent: namely, for that no one action of life can be exerciſed without the mind and body. But neither body nor mind may poſſibly performe their dutie that way without their proper inſtruments. Howbeit, the inſtruments of both, they are the ſpirits: the cleareneſſe, ſweetneſſe, and holſomneſſe of which ſaid

ſpirits

ſpirits being made obſcure, ſtinking, and vnwholſome: how ſhould either bodie or minde be able to exerciſe any one action of life in good order?

Capn. Very true as you ſay. But how are you able to proue your ſecond Propoſition: namely, that the *ſmoke* of *Tobacco* taken inward, doth ſo infect, and corrupt the ſpirits?

Hydr. The ſame may very plainly be proued by this following argument.

What ſoeuer infecteth and defileth the whole bodie with a blacke, filthie, and ſmokie colour, that ſame doth make the cleare, ſweete, and wholſome ſpirits to become obſcure, ſtinking and vnwholſome.

But the ſmoke of *Tobacco* taken inward, infecteth, and defileth the whole bodie with a blacke, filthie, and ſmokie colour.

Therefore the ſmoke of *Tobacco* taken inward, doth make the cleare, ſweete, and wholſome ſpirits to become obſcure, ſtinking and vnholſome.

Capn. Howſoeuer amazed herein, at all aduentures I denie your argument.

Hydr. Thine amazedneſſe (it ſeemes) hath made thee at all aduentures to bewray thy palpable ignorance in denying the argument. For the firſt Propoſition thereof is ſuch, and ſo ſound, as no man of ſound iudgement will once dare to denie: it being (euen in common ſenſe) no leſſe apparently euident then the Sun-ſhine at mid-day. For muſt not that which infecteth and defileth the whole body with a blacke, filthie, and ſmokie colour, euen neceſſarily make the cleare, ſweet, and wholſome ſpirits to become obſcure, ſtinking, and vnwholſome? What one man (being well in his wits may not plainly perceiue the apparent neceſſitie and truth of ſuch a conſequent?

Capn. But how proue you the ſecond Propoſition: namely, that the *ſmoke* of *Tobacco* taken inward, infecteth and defileth the whole body with a blacke, filthie, and

ſmokie colour?

Hydr. That is fully ratified by the authoritie of *Ariſtotle* in his former Treatiſe; where (as I haue eſtſoones told thee before) he affirmeth [e] all ſorts of ſmoke (and therefore the *ſmoke* of *Tobacco*) to infect with a blacke colour: the ſame alſo auoucheth *Galene* in ſundry places. And (beſides their two approued teſtimonies) that which I haue heard eſtſoones very credibly reported by many; as alſo, that whereof my ſelfe was once an eye-witneſſe, namely, an approued experience in the opening of ſundry mens bodies, which (being fearefully ſtrangled vp with this poyſonſome *ſmoke*) very ſodainly died) doth apparently prooue the truth of this propoſition: for ſo much as thoſe dead bodies (being ſo cut vp) were euery of them found ſtrangely infected with a certaine blacke and ſmokie colour.

e *Ariſt. Mete. lib. 4. cap. 9.*

Seeing therefore the inward taking of *Tobacco ſmoke* doth make the cleare, ſweete and holſome ſpirits obſcure, ſtinking and vnholſome; ſich it infecteth all the inſtruments of the bodie and mind; briefly, ſeeing it corrupteth and defileth the whole body with a blacke, filthie, and ſmokie colour: who can (without bluſhing) denie, but that the taking of *Tobacco* inwardly, is very pernicious vnto the bodie?

Capn. **Howſoeuer my ſelfe be vnable with ſway of argument to denie the ſame: yet be you well aſſured of this, that you ſhall find ten thouſand** *Tobacconiſts* **flat oppoſite to you.**

Hydr. That may very well be, For ſo *one onely Michaiah* [f] *did find foure hundred oppoſite to that which he ſpake from the mouth of the Lord:* and yet, their exceeding great multitude was no manner of preiudice to the truth which he taught. Howbeit, that I may here (as much as poſſiblie lieth in my power) take away whatſoeuer occaſion of either gainſaying or doubting, and that the truth of this matter might be made to appeare as manifeſt as the Sunne in his ſtrength: I haue euen purpoſely placed this following argument in the rereward of the battell, as an armour of proofe, to giue a freſh

f 1 *Kin* 22.23. 24.

encounter

encounter againſt *Tobacco fumes*.

Capn. **Diſcharge your vttermoſt force, and ſpare not.**

Hydr. Well then, ſtand ſtrongly vpon thy guard: for this it is.

Whatſoeuer ſpreadeth and diſperſeth throughout the whole bodie a moſt venimous matter, and a mortall enemie to the nature of man, that ſame doth bring deſtruction vnto the bodie. *The fourth argument.*

But the *ſmoke* of *Tobacco* taken inward, ſpreadeth and diſperſeth throughout the whole body a moſt venimous matter, and a mortall enemie to the nature of man.

Therefore, the *ſmoke* of *Tobacco* taken inward, doth bring deſtruction vnto the body.

Capn. **I perceiue not the truth of your firſt Propoſition.**

Hydr. How true that is, we may plainly perceiue by the peſtilence, and ſundrie ſuch other infectious diſeaſes. All which (by the diſperſing and ſpreading of a venimous matter, and a mortall enemie to mans nature throughout the whole body) do procure the preſent deſtruction of men by many great multitudes, as daily experience approueth.

Capn. **Well, be it ſo as you ſay: but how appeareth the truth of your ſecond Propoſition? Namely, that the *ſmoke* of *Tobacco* taken inward, doth ſpread and diſperſe throughout the whole body, a venimous matter, and a mortall enemie to the nature of man?**

Hydr. The truth thereof doth ſound forth it ſelfe throughout euerie coaſt, by the ſodaine and lamentable end of many *Tobacconiſts*; more eſpecially, by a pitifull experience in *Parſon Digbie* at *Peterborough* of late: who (hauing exceſſiuely taken *Tobacco* in a tippling houſe) did inſtantly fall downe ſtarke dead in the open ſtreets. All which examples (being no leſſe true then wofull) as they may ſerue for a terrour to all: ſo eſpecially, theſe our inſatiable ſuckers in of *Tobacco ſmoke*, ſhould conſcionably apply to themſelues, and be warned

ned thereby. Notwithstanding, this fantasticall course (I know not how) is now growne into such a foole-hardie custome among vs, as other mens harmes cannot make vs beware: neither yet are bare examples of sufficient force to suppresse and abolish this idle opinion from out of our idle braines.

Capn. What Sir, would you haue men so precizely, so certainely, and so confidently conclude conceipts from euery vncertaine and sodaine occurrent? So should we be sure, eftsoones to conclude many strange, extrauagant, and vncertaine conclusions. Men must liue (you know) by infallible rules: not by fantasticall, and fickle examples. Neither haue you your selfe any one authenticall rule, to conclude so certainely, from such an vncertaine example as you vrged euen now. For what kind of sequele call you this? Namely, such a man died instantly after his insatiable taking of *Tobacco fumes*: therefore, his insatiable taking of *Tobacco fumes* was the vndoubted cause of that his so sodaine a death.

Hydr. It followeth as fitly as this: Such a man died instantly vpon his careleſſe entertaining of one dangerously sicke of the pestilentiall infection: therefore, his careleſſe entertaining of one so dangerously sicke of the pestilentiall infection, was the vndoubted cause of that his so sodaine a death.

Capn. Nay Sir, the pestilence, and *Tobacco*, as they are not of one and the selfe same mortall condition: so they worke not one and the selfe same mortall infection. For the pestilence, and sundry such other infectious diseases, they containe in them essentially some contagious and venimous matter, which (dispersing it selfe presently throughout all the parts of the body) will vndoubtedly procure the present destruction of that selfe same bodie: whereas you haue not hitherto proued, that there is in *Tobacco* it selfe any such infectious or venimous matter.

Hydr. Well then, thus much thou doest grant by the way:

way: that the perill by conuerſing with peſtilentiall perſons, muſt neceſſarily ariſe from ſome infectious or venimous matter proceeding from thoſe peſtilentiall diſeaſes, and diſperſing it ſelfe preſently throughout the whole bodie.

Capn. **Sir, if I ſhould denie that to be true, experience it ſelfe would proue me a fœle.**

Hydr. And doeſt thou fondly imagine, that experience will proue thee a wiſe-man, if thou denieſt the truth of the other? For tell me (I pray thee) muſt not the preſent deſtruction of ſo many *Tobacconiſts*, euen as neceſſarily alſo ariſe of ſome infectious or venimous matter proceeding from ſuch inward taking of *Tobacco fumes*, and preſently diſperſing it ſelfe throughout the whole bodie?

Capn. **God Sir, this ſequele is yet in diſpute: and you take it as granted.**

Hydr. I ſcorne ſuch a grant at any mans hand: eſpecially in this ſo euident, and ſo cleare a cauſe. And therefore, I will here vndertake afreſh to conuince (if poſſibly I may) by ſound and ſubſtantiall reaſons, that which I cannot perſwade by ſundry examples, how lamentable and pregnant ſoeuer. Thou hauing therfore ſo freely granted, that the thing which thus ſodainly ſurpriſeth the life of mens bodies, muſt neceſſarily haue in it ſome infectious or venimous matter, diſperſing it ſelfe preſently throughout the whole bodie: why ſhould not the Aſſumption it ſelfe (eſtabliſhed eſpecially vpon ſo certaine a ground) be able to ſtand inuincibly againſt whatſoeuer aſſaults of fantaſticall and idle companions?

Capn. **Well, go to then, proue your Aſſumption: namely, that this inſatiable ſwallowing vp of *Tobacco ſmoke* doth ſpread and diſperſe throughout the whole bodie a venimous matter, and a mortall enemie to the nature of man.**

Hydr. That may ſoundly be proued by this ſubſequent ſyllogiſme.

Whatſoeuer ſodainly ouerthroweth both the faculties of mind, and ſtrength of bodie, that doth vndoubtedly ſpread and diſperſe throughout the whole bodie, a

venimous matter repugnant to nature.

But the *ſmoke* of *Tobacco* taken inward, ſodainly ouerthoweth both the faculties of mind, and ſtrength of bodie.

Therefore, the *ſmoke* of *Tobacco* taken inward, doth vndoubtedly ſpread and diſperſe throughout the whole bodie, a venimous matter repugnant to nature.

Capn. **Sir, I do abſolutely denie your Argument.**

Hydr. In ſo doing (*Capniſtus*) thou declareſt the ſelfe an abſolute Aſſe. For this know thou aſſuredly, that a common *axiome* among Phyſitions conuinceth the Propoſition to be certainly true: namely, that nothing can ſodainly confound and ouerthrow both faculties of mind, and ſtrength of bodie, & ſo either leaue none at all, or a depraued motion in both, but the ſame hath ſome infectious & venimous quality wherewith it poſſeſſeth the bodie. And thereupon it is, that all Phyſitions (with one conſent) do ioyntly affirme that the falling ſickeneſſe ariſeth of a venimous aire poſſeſſing the braine.

Capn. **But how holds your Aſſumption currant and good: namely, that the *ſmoke* of *Tobacco* taken inward, doth ſodainly ouerthrow both faculties of mind, & ſtrength of bodie?**

Hydr. Surely *Capniſtus*, the daily experience of ſuch as vſually drinke that ſelfeſame *ſmoke*, doth eaſily confirme the truth of this matter. For what one is he among our tippling *Tobacconiſts*, that doth not (alas) euen preſently perceiue a certaine whirling about of the braine, and find himſelfe very fearfully poſſeſſed with a certaine kind of giddineſſe immediatly after the taking thereof? Or (if not ſo) that ſuffreth not at the leaſt, a maruellous perturbation, and a dangerous diſturbance of nature? Notwithſtanding (beſides this their proper experience) I will yet further maintaine, and defend this point, by the approued authoritie and fortreſſe of ſundry late writers (as it were with a wall, or rampire) againſt the violent aſſaults of all ſorts of gaine-ſayers how gallant ſoeuer.

Capn.

Capn. Go to then, muſter forth now your ſureſt men for the field: and make them march forewards in battle-aray.

Hydr. Content. Amongſt whom I will make *Dodonæus* and *Metellus* the firſt in that ranke: who do recken *Tobacco* among the ſundry ſorts of Henbane.

Capn. What inferre you hereof?

Hydr. The firme, and infallible proofe of that which I affirmed before: namely, that there is in the *fume* of *Tobacco* inwardly taken, ſome venimous matter, which ſodainly ouerthroweth the faculties of mind, and ſtrength of body. For whereas *Dodonæus* and *Metellus* do ſo skilfully ſort *Tobacco* among the ſundrie kinds of Henbane, it is apparantly manifeſt (from out of *Dioſcorides* his approued iudgement) that all kind of Henbane is venimous, as an enemie diſturbing nature, diſordering reaſon, aſſailing the braine, which is the Metropolitane ouer the whole body, & the very tower of the heart; yea and procuring a certaine madneſſe withall for the preſent.

Capn. *Dodonæus*, *Metellus*, and *Dioſcorides* they onely ſay ſo: as for the truth of their ſpeech, that we muſt take at their hands vpon truſt: for they onely ſay ſo, but ſhew no one reaſon at all. Howbeit Sir, our *Tobacconiſts* (be you ſure) they hold not thoſe men of *Pythagoras* authoritie: neither will they be brought to conclude on this ſort; *Dodonæus*, *Metellus*, and *Dioſcorides* do ioyntly auouch, that all kind of Henbane is of a poyſonſome and venimous nature, and therefore it is certainly ſo indeed.

Hydr. Why *Capniſtus*, haſt thou not a more reuerend regard of that the accuſtomed and ancient *axiome*, which telleth plainly, *That euery* g *expert and skilfull Artiſt muſt be beleeued in his proper profeſſion?* Notwithſtanding (becauſe thou makeſt no more accompt of thoſe their authenticall iudgements) thou ſhalt heare further, what *Geſnerus* h auoucheth from his proper experience: who (hauing experimented the true operation of *Tobacco* in his owne proper bodie)

g *Vnicuiq; in ſua arte perito, credendum eſt.*

h *Geſnerus, ad Ioh. Funcſtium Epiſt. vltima.*

bodie) giueth a iudicious cenſure concerning the nature thereof, in an Epiſtle to *Iohn Funcius*, that renowned, and learned Phyſition.

Capn. **What is his cenſure thereof (Sir) I pray you?**

Hydr. I will put downe the ſame in his owne proper words: without either adding, or taking therefrom. The leafe (ſaith he) which was ſent out of *France* to *Auguſta*, ſeemed moſt ſtrange vnto me, and a very plaine noueltie. Wherefore, I was very deſirous to taſte therof: but preſently I perceiued a maruellous ſharpneſſe therein, and it did moſt ſtrangely affect me. So as, me thought verily I was ſtarke drunke; and (as it were) ſayling downe a Riuer in ſome ſtaggering ſhip: yea and trying the ſame againe and againe ſome three or foure times, I eftſoones found the ſelfeſame effect. Wherefore, waſhing my mouth, and drinking vp a ſpoonefull of vineger: I forthwith put away the giddineſſe of my head. Moreouer, I gaue a peece of the leafe (bruiſed and wrapped in fleſh) vnto a dog: which (preſently after ſome few houres) did cauſe him to vomit abundantly. Verily (whatſoeuer it is) I ſuppoſe, it cannot poſſibly be without ſome ſecret venime. Thus much *Geſnerus* concerning the vertue and force of *Tobacco* in his proper experience.

Capn. **This (I confeſſe) is ſomething to our preſent purpoſe in hand: but Sir, one Swallow (you know) maketh no ſommer.**

Hydr. Well then, let vs adde to *Geſnerus* experience, that which *Theuittus* in his deſcription of Weſt *India*; as alſo that which *Monardus*, *Cluſius*, and *Weckerus* do ioyntly remember thereof. Namely, that the Prieſts and other the common people of the *Indians* do vſe to ſucke vp the *fume* of *Tobacco* through a pipe or conduite, either when (as being asked) they giue anſwers concerning the ſucceſſe of buſineſſe, or when they are deſirous to ſee viſions; and (as it were) to be rapt from themſelues in a trance: or being to enter into the dangers of battell. Which ſaid diſturbance of mind and ſoule,

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by no meanes can be ſo ſodainly wrought in mans body; without the force and efficacie of ſome venimous quality concurring therewith.

Capn. Not ſo Sir, for then ſhould the force thereof be generally perceiued in all men alike. Howbeit, this ſwimming of the head is not generally in all: and in them whom it ſo ſtrangely poſſeſſeth, the ſame may ſéeme rather to proceéde of a certaine thinne humour ſodainly turned into wind, and of a whirling about of that aire ſo ſodainly changed, then of any other ſuppoſed quality in the *ſmoke* it ſelfe, as being venimous, and a mortall enemie to the nature of man.

Hydr. This peraduenture (in a ſimple ſwimming, and ſuch as is eftſoones felt at ſome other time elſe) might ſeeme to carrie ſome ſhew of truth; but in this ſodaine darkneſſe and falling into trances vpon the onely taking of *Tobacco*, and at none other time elſe; and wherein all the ſenſes, and the whole braine is ſo ſodainly ouerwhelmed with an obſcure and cloudie *ſmoke*, it cannot poſſibly haue any place at all, but by the operation of ſome venimous matter concurring therewith. For ſuch a ſwimming (for the moſt part) is the vndoubted forerunner of the falling euill: and impreſſeth ſuch a ſenſible weakneſſe in the braine, as may not poſſibly be cured, nor ordinarily helped by any medicine at all.

Capn. Why Sir, not all that drinke of this *ſmoke* do féele ſuch a ſwming?

Hydr. That is nothing at all to the purpoſe. For the peſtilence and ſuch other infectious venimes they do not forthwith deſtroy all whom they poſſeſſe, nor infect euery one indifferently: which notwithſtanding, haue in them naturally a power of killing and ſlaying. And therefore, whereas all men arenot equally affected with ỹ ſelfeſame ſwimming, that ought rather to be attributed to the benefit of nature, and ſound conſtitution of the braine, then vnto any defectiue poyſonſome qualitie in the *ſmoke* it ſelfe, which is euermore venimous, and a mortall enemie to the nature of man.

Capn. **But Sir, the vſe of *Tobacco* is very profitable for ſuch as are affected with ſhortneſſe of breath, and with ſtopping of the lungs by reaſon of groſſe humours ouergrowing the ſame.**

Hydr. What vſe of *Tobacco* is profitable for thoſe diſeaſes? The ſcorching *ſmoke* thereof drawne or ſucked into the body by a *Tobacco* pipe? Nothing leſſe, be thou ſure. For ſo the lungs themſelues being made hard and ſtiffe (as in old age it commonly cometh to paſſe) by reaſon of the extreme force of the *fume* in drying, ſo as they cannot be fanned, nor lifted vp any longer, the naturall heate is choaked vp quite for want of breathing. And there is much difference betwixt the ſmoke of the earthie and ſtinking fume of a burnt hearbe, and the airie iuyce of the ſaid hearbe drawne forth by infuſion, by ſteeping, by boyling, or ſeething. Indeed, the broath of *Tobacco*, or a ſirupe made of the infuſion thereof, doth ſomewhat helpe the ſtopping of the lungs, but not the ſmoke.

Capn. **And yet for all this, the *ſmoke* of *Tobacco* diſburdeneth the braine from this ſinke of humours: and purgeth the bloud from filthie and vnwholſome matter.**

Hydr. Yea marrie Sir, a very trimme purgation (no doubt) that draweth ſo forth from the bodie and braine ſuch a thinne, ſubtile and wateriſh matter, as (it may be) nature her ſelfe had proportionably appointed to both for the better and more eaſie conueyance of the bloud it ſelfe throughout the whole bodie: and (in ſtead thereof) placeth groſſe humours in the braine and all the reſt of the members; and whereby a certaine curdled matter is increaſed, and this ſame ſmokie ſtinking *fume* ſetled in the roome thereof.

Capn. **But Sir, the *fume* of *Tobacco* freeth the ſpirits from thoſe burdenſome humours, as it were from fetters: and ſo maketh them more prompt and nimble by much.**

Hydr. And doth it ſo indeed? When rather the ſpirits (whom nature hath ordained to be cleare and bright, both for the diſcourſing of reaſon, as alſo for the miniſterie of the

ſenſes

ſenſes themſelues) by this filthie fume-drinking are made obſcure and darke, and the braine, and whole bodie infected with a ſmokie blacke colour? yea, and when in ſtead of that ſame drie cleareneſſe & light which *Heraclitus*, and (with him) all, both Philoſophers and Phyſitions of any ſound iudgement do accompt the principall and pureſt ſoule, thoſe fume-drinkers do ſubſtitute and thruſt in their appointed place, moſt palpably obſcured and darkened ſpirits? In which their ſo prepoſterous a purging of the braine it ſelfe, they do both confound the orderly works of nature, and euen quite ouerthrow the infallible precepts and rules preſcribed by Phyſitions: who are the appointed miniſters of nature her ſelfe for the orderly preſeruation of the body in health. Who all ioyntly with one vniforme aſſent do affirme; that a cloudy and obſcure aire, or ſuch as proceedeth from hollow and fennie places, is very vnwholſome for the bodies of men. Which their canonicall iudgment thoſe our fume-deuourers do neuer obſerue, vntill (with an extreme hazard of life) they do find (by their miſerable and wofull experience) how pernicious a thing it is. Neither, without an exceeding great cauſe were chimnies (by our Anceſtors formerly inuented, that thereby, the ſmoke (drawne by a vehement heate of the fire from matter apt to burning) might be diſperſed abroad in the aire, for feare of hurting the bodies of men.

Capn. **Why Sir: there are many ſorts of *fumes* inuented and taught by the Phyſitions themſelues, as well for the ſtrengthning of diuerſe parts, as alſo for the curing of hard diſeaſes.**

Hydr. There are ſo (I confeſſe,) but what doſt thou conclude from the ſame? That therefore the *ſmoke* of *Tobacco* ſucked vp by a pipe or conduite, is exceeding wholſome for the bodies of men? Alas ſillie ſoules, who may not plainly perceiue a flat fallacion in this their conſequence? For almoſt all ſorts of *fumes* are vſed by expert Phyſitions, to recreate and comfort the ſpirits by their odoriferous ſmels, rather then to draw any thing out of the bodie by ſuch ſcorching

fumes as do heate and drie. Yea and that ſweete kind of refreſhing the ſpirits was inſtituted firſt by nature her ſelfe, who telleth vs directly and truly that [i] *ſweete oyntments and perfumes reioyce the heart*. And as this was dame natures owne inſtitution, ſo was the primarie practiſe thereof ſet firſt afloate by learned *Hippocrates*, the prime interpreter of natures purpoſe therein. Whereas theſe filthie ſcorching *Tobacco ſmokes*, do nothing elſe but daunt and drie vp the ſpirits, a thing flat oppoſite to natures inſtitution, and the witles inuention of vicious and wild diſpoſitions.

i Pro.29.9.

Capn. **Not ſo Sir, for ſome ſtinking** *fumes* **are alſo applied by Phyſitions themſelues in the ſuffocation of the matrire, or riſing of the mother: and this alſo with laudable and happie ſucceſſe.**

Hydr. Very true as thou ſayeſt. Howbeit, thoſe ſtinking *fumes* they are not ſo applied by expert Phyſitions with any purpoſe or mind to cure the diſeaſe, but for this end rather: Namely, that nature her ſelfe, and the naturall heate ſo ſodainly ſurpriſed by reaſon of thoſe ſtinking *fumes* which they naturally abhorre, might be the ſooner prouoked to gather their naturall ſtrength and vigour afreſh, and thereby diſperſe and expell that venimous aire wherewith the matrixe it ſelfe being ſtuffed, did ſodainly ariſe and aſcend vpward.

Capn. **But ouer and beſides the ſuffocation of the matrixe (namely, in the conſumption of the lungs, as alſo in ỹ French-pox) certaine fumes of Cynoper, red Arſnicke, quick-ſiluer, Orpiment, and other venimous things are admitted and vſed of ſundrie late writers in Phyſicke, as** *Fallopius* **and others.**

Hydr. They are ſo I confeſſe. Howbeit, warily, ſparingly, and in very ſmall quantitie: yea and this alſo not without a conſiderate, and proportionable mixture of ſome other things elſe to correct and alay the force of their venimous qualities. And that moreouer the operation thereof in drying onely (which agreeth with nature) might be communicated

eated to the bodie it ſelfe: and yet (notwithſtanding all this) the learned (for their parts) haue euermore had a very vehement ſuſpition of this kind of curing. And (in the conſumption of the lungs eſpecially) I ſee that *Galene* miſlikes thoſe *fumes*: and approueth rather of a ſweete bath, or hot-houſe. And certainly, *Fallopius* himſelfe doth not altogether approue of thoſe *fumes*. And for learned *Fernellius*, he vtterly miſliketh of them: in ſo much as (in the cure of the French-poxe) he will not admit any ointment compounded of quick-ſiluer. And verily, if *Galene* durſt not ſo much as taſte of the herbe *Lycoporſium*, becauſe onely it but ſmelt ſomewhat ſtrong: ſhall thoſe our ſmoke-deuourers thus dare, not onely to taſte, but alſo to entertaine into the ſecret and moſt inward parts of their bodies, yea euen into the very treaſury of nature it ſelfe, ſuch an infectious, venimous, and moſt deadly conſuming poyſon?

Capn. But be it Sir, there were (as you ſay) in this *Tobacco ſmoke* ſome certaine contagious venime: our artificiall *Tobacconiſts* they can very ſkilfully correct, and allay that ſelfeſame venimous qualitie with the powder of a Nutmeg, and two or three drops of the Chymicall oyle of Aniſe, compounded and blended with the pouder of *Tobacco* it ſelfe, or euer the ſame be inwardly taken.

Hydr. Our artificiall *Tobacconiſts* ſayeſt thou? Nay rather, our Seraphicall ſmokie Aſſes. Who (by this their skilfull vnskilfull mingle-mangle) do ſhew themſelues ſuch ſodden-headded ſots as blend Sugar candie with ratſ-bane. Of very purpoſe forſooth, that (howſoeuer the ratſ-bane it ſelfe be mortally dangerous) it might by the ſweet taſte, be made to paſſe more pleaſantly downe, and thereby alſo more vnperceiueably conuey the venimous poyſon it ſelfe into the inward parts, and ſo more powerfully ſurpriſe the vitall ſpirits. And (yet for all this) theſe fantaſticall fellowes, they muſt (by thy calculation) be accompted forſooth our artificiall *Tobacconiſts*. Well then, be it ſo for this once; and now do tell me withall, whether thou thy ſelfe by the very purport of

thine owne proper ſpeech, doeſt not couertly confeſſe the inward taking of *Tobacco ſmoke* to be very pernicious vnto the body, except the ſame be conſideratly and skilfully corrected before. But what a ſtrange and monſtrous kind of correction is this that thou ſpeakeſt of? What man? When the very *ſmoke* of *Tobacco* it ſelfe is a mortall enemie to the nature of the bodie, may the groſſe muddie *ſmoke* of thoſe oylie matters commixed with that former poyſonſome *fume*, be poſſibly made either good or wholſome? What is this elſe, but to adde fire vnto fire? and (in ſtead of ſuppreſſing) to ſet that ſcorching flame yet further afloate? That ſo (with an ouer haſtie and vntimely death) they may the more ſpeedily conſume and ſcorch vp their vitall ſpirits and radicall humours.

Capn. **Well Sir. And yet for all that, if this *ſmoke* of *Tobacco* were taken but once in a weeke, peraduenture it might do much good in reſoluing the excremental humours onely; as alſo in expelling them out of the bodie, and yet not conſume the naturall moiſture thereof.**

Hydr. Doeſt thou place the preſeruation of mens health vpō blind peraduentures? Surely, a wiſe man ſhould be without all peraduenture, before he aduenture to take any thing inwardly into his body: or elſe he may peraduenture but play the part of a foole. And yet this I confeſſe withall, ỹ the taking of *Tobacco* but once in a weeke would do ỹ leſſe hurt, though it would (notwithſtanding) do very much hurt, by working ſuch an imbecillitie and weakeneſſe in the braine it ſelfe, as would make it much more apt to entertaine ſundry other excrementall humours afreſh: and by procuring the ſaid braine withall (by reaſon of the exceſſiue heate and drines thereof) to draw and ſucke vp from the lower parts, ſome ſuch excrementall humours as were not to be expelled that way. And verily, if our common prouerbe be true in any one thing, it is infallible, and moſt certaine in this ſo ſeldome a ſucking vp of *Tobacco ſmoke*: namely, That a little can do no harme at all, if the ſame be not taken.

Capn.

Capn. **But Sir: what ſpéedier courſe may poſſibly be inuented for purging thoſe excrementall humours out of the bodie, then by drinking this** *ſmoke?*

Hydr. What *Capniſtus?* And muſt we (in very deede) be inforced to borrow from the furthermoſt parts of *India* this ſtinking, infectious and venimous *ſmoke*, to expell that maſſe or ſinke of humours from out of the body: when we haue here at home that ſelfeſame method of curing (whether by pilles, by medicines to be chewed in the mouth, or put into the noſe, or by ſweating) which was formerly deriued from the ancient, & moſt famous Phyſical fountaines of the world? Or (if that do not like thee ſo well) thou maiſt then (by the meere benefit of nature it ſelfe) very eaſily diſpatch thy ſelfe from all ſuch corruptions, if thou diligently and religiouſly obſerue that golden meane which *Hippocrates* perſwades, and preſcribes in thy labour, thy meate, thy drinke, thy ſleepe, and thy luſt. For as in domeſticall and houſehold affaires, parſimonie or ſparing is worth a great ſtipend: ſo ſurely, from the very manner of thy conuerſation and cariage, thou mayeſt receiue a very rich benefite, as well for retaining thy ſtrength, as for preſeruing thy health. And herein I will giue to thy ſelfe, and all our *Tobacconiſts* this onely precept: which if thou and they do conſcionably and carefully obſerue as you ought, you may eaſily and a long time preſerue your bodilie healths healths in good eſtate. The precept for that purpoſe is this: Do not lift vp your hands ſo oft to your mouths: for, an inſatiable ſwilling downe of wine, ale, and beere, as alſo this inordinate ſucking vp of filthie *Tobacco ſmoke*, do euen band and bend themſelues ioyntly together, to breede, hatch, and nouriſh this filthie foule channell or ſinke of corruptions.

Saint Bernard is reported to haue ſharply accuſed himſelfe, for that (whiles he went about with ouermuch abſtinence) to keepe his bodie vnder, by corrupting the vigour and temperature of that his ſaid bodie, he did (after a ſort) defraud the funétions of his mind, of their apppointed organe or inſtrument.

ſtrument. For vnderſtanding at length, that he ought not to liue priuately to himſelfe alone, but alſo to the publicke benefite of others, by inſtructing, exhorting, and comforting them: and perceiuing withall that thoſe publicke duties of pietie required the miniſtery of the bodie it ſelfe, he found by experience at length, that a man ought ſo far foorth to make much of his bodie, or otherwiſe to keepe the ſame vnder: as (in the meane time) the powers and operations of the mind be neither choked with pleaſures, nor dulled by too much auſteritie. Now then, if ſo grieuous a pricke of conſcience did euen ſting that holy man *Bernard*, becauſe he but made his bodie too too leane and withered with godly exercíſes, what puniſhment (thinkeſt thou) are thoſe men to expect and looke hourely for from the hands of our God, who (by vnſeaſonable ſwilling and riotous *fumes*) do moſt prodigally conſume and ſo riotouſly weaken and waſte the very treaſurie of nature it ſelfe? I for my owne part will put downe no cenſure vpon them: but (with all my heart) I will beſeech the Almightie to giue them farre better minds. Lo, this is the very worſt I wiſh vnto them, and this is the beſt I can do for them.

Capn. As your prayer is moſt charitable: euen ſo are your earneſt perſwaſions with me ſo auaileable, as I am vtterly vnable any further to gainſay your ſpeéches herein.

k *Eſdr.* 4. 41.

A recapitulation of the whole.

Hydr. [k]Great is the truth I perceiue, and will euer preuaile. Well then, ſeeing therefore the *ſmoke* of *Tobacco* conſumeth the naturall heate; ſith it drieth vp that radicall moiſture which is the very fountaine of that ſelfeſame heate; ſith by corrupting the due proportion of the Elements, it diſſolueth the primarie compoſition of the whole bodie it ſelfe; ſith by the ſharpeneſſe thereof (which partly it hath by nature, & partly doth draw from the burning) it euen gnaweth and fretteth the members of the bodie; ſeeing it cauſeth the cleare, ſweete and wholſome ſpirits of the bodie to become obſcure, ſtinking, and vnwholſome; ſeeing it diſperſeth through-

throughout the whole bodie a venimous aire, and repugnant to nature, assayling the head, heart, and life; finally, for so much as it bringeth all these incommodities to mans naturall life, without any one hope of profite at all to the same: let nature her selfe, and the iudgement of sound reason both say and affirme for me, that the *smoke* of *Tobacco* taken inward, is very pernicious vnto the bodie.

Capn. Alas poore *Tobacco*, my pretie *Tobacco*; thou that hast bene hitherto accompted the Ale-knights armes, the Beere-brewers badge, the Carousers crest, the Drunkards darling, the Draffe-sackes delight, the Easterlings ensigne, the Fantasticals foretresse, the Gormandizers glorie, the hungry Hostesses alepole, the Mad-braines merriment, the New-fangles noueltie, the Pope-noddies paramour, the Ruffians reflection, the Swil bols swine-troffe, the Tinkers trull, the Tospots protection, the Vintners vintage, and the vnthrifts pasport: thou must now (I feare me) bee enforced forthwith to take thy farewell towards the vttermost parts of *India*, from whence thou wert first transported to *England* by vicious and wild dispositions, and there must make thy finall abode: hauing now (I plainly perceiue) the very head of man, the braines, the radicall humours, the vitall spirits, the wit, the memorie, the senses, all the naturall faculties, the whole body and soule, yea nature her selfe, and the sway of sound reason so strongly combined in one, to proue thy inward taken *smoke*, a very pernicious matter, for the bodies of men.

Hydr. It is euen certainly so as thou sayest. And therefore I pray thee perswade her *Capnistus*, with all her fierie *fumes*, and fumish fauourets, to be forthwith packing together apace, for feare of losing their tide: and so to be left in the lurch.

Capn. I will (from henceforth) be readie to do mine vttermost endeuour therein. Howbeit good Sir, you do confidently auouch euen in the very forefront of your

Tractate it selfe, that the *smoke* of *Tobacco* taken inward, is not onely very pernicious to the bodies of men, but too too profluuious for many *Tobacconists* purses; and most pestiferous likewise to the publike state.

Hydr. I did so confesse: and what thereof?

Capn. I desire in like manner to heare those points confirmed at large.

Hydr. With all my heart, if thy leisure will giue thee leaue to attend thereupon: In the meane time, let vs walke forth a while to take the fresh aire, and then returne againe to our purpose intended.

Capn. With all my heart.

The end of the first part.

Nulla valet tantum virtus patientia quantum.

Ἐ φίβια γράμματα.

THE

THE FVME OF TOBACCO TAKEN INWARD, IS too too profluuious for many of our *Tobacconists* purſes, and moſt pernicious to the publike State.

Capniſtus.

SIR, hauing hitherto proued the *ſmoke* of *Tobacco* taken inward, to be very pernicious vnto the bodie: you remember (I am ſure) that you alſo affirmed the ſame too too profluuious for many of our *Tobacconiſts* purſes, as alſo moſt peſtiferous to the publike State.

Hydrophorus. I did ſo indeed: and what then?

Capn. Do you aſke me, what then? why Sir, this is the reaſon of this my demand. Hauing hitherto ſufficiently ſhewed the pernicious effects of *Tobacco fumes*, reſpecting eſpecially the bodies of men: I pray you, proue now (in like manner) the profluuitie thereof concerning their purſes, and our publike State. For ſo ſhall you be ſure to let all our *Tobacconiſts* bloud euen in the *baſilica* veine it ſelfe: and to draw forth preſently the very feces or dregs of any their prepoſterous affections towards thoſe infectious filthie *fumes*.

Hydr. In very deede, it is true as thou ſayeſt. The purſe-plague is much more reſpected now, with ſome ſorts of people, then is either the plague of body or ſoule: they are ſo deſperatly drenched in their dangerous delights. And therefore (to effect this our pretended purpoſe the better) we will herein obſerue this following order. There ſhall firſt be pro-

pounded the purſes profluuitie it ſelfe: and then ſecondly, there ſhall be reſounded the conſequent effects ſucceeding the ſame.

Capn. **A moſt excellent order, proceede (Sir) vnto it with ſpeede, I beſeech you.**

Hydr. With very good will. Wherein firſt ſhall be ſhewed what this the purſes profluuitie is: and then next, how ſuch an inſatiable ſucking in of filthie *Tobacco fumes*, becommeth too too profluuious for the purſe it ſelfe, and our preſent State.

Capn. **What meane you firſt, by the purſes profluuity?**

Hydr. By the purſes profluuitie, I do not meane any frugall or commodious diſburſing, but a prodigall or profluuious diſpending of thoſe worldly preferments and bleſſings which the Lord God (in his abundant mercies) beſtoweth on men for their neceſſary vſes, not needleſſe abuſes: to the prepoſterous impoueriſhing of them and theirs, the dangerous infecting of others about them, and the peſtiferous vndermining of the publike State.

Capn. **Sir, I do now vnderſtand to the full, what you ſimply meane here, by the purſes profluuity: and therefore, ſhew me next (I beſeech you) how this our inſatiable ſwilling in of filthie *Tobacco fumes*, becometh too too profluuious for our *Tobacconiſts* purſes, and moſt peſtiferous to the publike State.**

Hydr. Content. Wherein thou haſt firſt to obſerue, that *Tobacco* it ſelfe hath bene euermore held at an exceeding high price; that thoſe our tippling *Tobacconiſts* cannot ordinarily compaſſe the ſame without an exceſſiue reckoning; that ſuch an exceſſiue reckoning cannot poſſibly be performed without very chargeable coſt; that ſuch chargeable coſt cannot be freed from ſuperfluous and riotous waſting; that ſuch ſuperfluous waſting procureth a prodigall diſpending of mens patrimonies with other worldly preferments; that ſuch a prodigal diſpending of patrimonies with other worldly preferments, is ouer profluuious for our *Tobacconiſts* purſes: and

that

that this their purſes profluuitie is moſt peſtiferous to the publike State.

Capn. **This gradation (I muſt néeds confeſſe) doth giue to the Eagle-eied, and ſharped-ſighted ſort, ſome glimmering ſhew concerning your purpoſe propounded: howbeit, that** [1] ***the day-dawne and the day ſtarre*** **thereof may more clearely breake forth to the ſimpleſt mans view, I pray you diſcourſe of theſe more at large.** [1] 2 *Pet.* 1. 19.

Hydr. I am not vnwilling therewith. Firſt therefore for the exceeding high rate that this *Tobacco* hath euer bene at ſince the very firſt arriuall thereof into *England*, thou thy ſelfe, and all our *Tobacconiſts*, are able to ſay this of your owne proper knowledge: namely, that the ſame hath vſually bene ſold by the pound, for twentie nobles, fiue, foure, or three pounds: yea and when it came to the loweſt price, it could not bee had vnder foure markes or fortie ſhillings, which amounteth to three ſhillings foure pence an ounce at the leaſt. Is not this (thinkeſt thou) an exceeding high rate for filthie *Tobacco*? And is not twenty nobles, fiue, foure, or three pounds, yea fortie ſhillings, an exceſſiue great price for a pernicious poyſonſome *ſmoke*? And may ſuch an exceſſiue great price be performed without a chargeable-coſt? And can ſuch chargeable coſt be poſſibly freed from a ſuperfluous or riotous waſte? And will not ſuch a riotous waſte procure (in the end) a prodigall diſpending of patrimonies with other like worldly preferments? And will not ſuch prodigall diſpending of patrimonies, become too too profluuious for our *Tobacconiſts* purſes? And will not ſuch a profluuitie of purſes, in the end proue very peſtiferous to the publike State? Speake man and ſpare not, what ſayeſt thou to this demonſtration? Do not euery of theſe (like the inſeparable lincks of a deadly deuouring chaine) very dangerouſly draw a publike calamitie vpon our countrey and kingdome?

Capn. **Indéed Sir, I cannot but acknowledge the exceeding rate, the exceſſiue reckoning, as alſo the chargeable coſt beſtowed vpon** *Tobacco* **it ſelfe: but I ſée not as yet,**

how those our professed *Tobacconists* will accompt that thing a superfluous or riotous cost, which (as they verily suppose themselues) doth worke their so exceeding much good.

Hydr. It hath bene apparently proued, and thy selfe hath freely confessed in our former discourse, that the *smoke* of *Tobacco* is very pernicious vnto the bodie: and which way then doth it worke them so exceeding much good? I am certaine it worketh a wonderfull strange consumption in euery of their purses at least. If therfore some odly conceited companion (whose braines are filthily besotted with filthie *Tobacco fumes*) should ouer idlely imagine, that that thing which vnnecessarily costeth both liuing and life, were no superfluous or riotous waste: must that his idle supposall be forthwith priuiledged for a currant conceipt among such as are soundly wise? God forbid that any such peeuish perswasion should euer possesse the prudenter sort. For so should we

m *Eccles.* 10.7 m *Set seruants on horsebacke, and make Princes to plod by their sides as Pages:* yea so should the crew of some idlely conceited companions, become the canonized counsellers to those that haue farre finer wits then themselues. Concerning therefore that former superfluous and riotous waste, which those *Tobacconists* do so wilfully make about their beastly *Tobacco fumes*, do tell me in good sadnesse, whether it be not a superfluous waste, for any man of great place, to paddle forth yearely one hundred pounds at the least, for an hundred gallons of filthy *fumes?* for a Gentleman of meaner condition, to be at fortie pound annuall expences, about bare fortie pottels of stinking flames? for a Yeoman, an Husbandman, an Artificer, a Trades-man, a Tinker, a Shoomaker, or a Cobbler, to bestow weekely some three shillings fourepence at the least, for but one onely ounce of fantasticall fooleries? What sayest thou *Capnistus?* Is not this a very superfluous and riotous waste? Do answer directly, either yea or no to the same.

Capn. In very déed Sir, I must néeds acknowledge it a superfluous and riotous waste: yea and no better in effect

effect then the fantasticall purchasing of vanitie it selfe.

Hydr. Go to then. Can such a superfluous and riotous waste be possibly performed without a prodigall dispending of those our *Tobacconists* their patrimonies and worldly preferments? or without a friuolous pursing vp of their annuall reuenewes and rents [n] *in a bottomlesse bag?* Who seeth not then, but that their filthie *Tobacco fumes* (being ordinarily at such an exceeding high rate, at such an excessiue reckoning, at such a chargeable cost, at such a superfluous waste, and at such a prodigall dispending of patrimonies, with other like worldly preferments) must needs become too too profluuious for any our *Tobacconists* purses, and very pestiferous to the publike State?

[n] *Hag.* 1. 6.

Capn. **It is euen certainly so. And therefore Sir, (hauing hitherto succinctly shewed the vndoubted profluuitie of the purse it selfe) I pray you now likewise proceed to the orderly setting downe of those fearefull effects which successiuely follow thereof.**

Hydr. With a very good will. Wherein we haue to obserue, that those selfe same effects, they are such as more especially concerne the *Tobacconists* themselues: or some other besides.

Capn. **Very well. But what are those effects first which more properly concerne themselues.**

Hydr. They are all those accidentall occurrents which (proceeding collaterally from those their *Tobacco fumes*) do more especially respect the parties themselues, without any proper relation, or peculiar reference to any other man else besides themselues: being such withall as more especially concerne either their owne person, or their proper estate.

Capn. **What are those effects first, which more especially concerne their owne person?**

Hydr. They are those dangerous diseases, and those desperate deaths, which (by reason of such an insatiable sucking in of filthie *Tobacco fumes*) do euen ordinarily attend (like pursuiuants) vpon their very bodies and soules. Namely, a

fearefull

fearefull conſuming of the naturall heate; an vnquenchable ſcorching and drying vp of the radicall moiſture; an vtter exhauſting and ſucking out of the corporall humours; a moſt poyſonſome corrupting of the due proportion of Elements appointed by nature; a continuall fretting and gnawing of all the bodily members; a pernicious diſſoluing of the primarie compoſition of the whole bodie it ſelfe; a prepoſterous procuring of the cleare, ſweete, and wholſome ſpirits, to become obſcure, ſtinking and vnwholſome; a moſt dangerous diſperſing of a venimous ayre through out all parts of the bodie; a violent aſſailing of the head, the braine, the heart, the whole body and life it ſelfe; yea and eftſoones a moſt ſodaine and deſperate death, as we haue more largely declared before. Lo *Capniſtus*, euen theſe, and ſundry ſuch other occurrents, they are thoſe proper effects which do vndoubtedly attend vpon the poore *Tobacconiſts* body, and as ordinarily follow his inſatiable ſwilling in of filthie *Tobacco fumes*, as the ſhadow followes the bodie. And as his ſaid bodie is therewith very dangerouſly infected, ſo ſurely that his honeſt reputation (which ſhould be vnto him [o] *as a precious oyntment*) is thereby moſt ſhamefully blemiſhed. Being pointed at by all ſorts of people when he walketh abroad in the open ſtreets, and too too reprochfully termed a tippling *Tobacconiſt*, a ſwaggering ſwil-ſmoke, a ſodden headed Aſſe, a fantaſticall foole, a proper tale ſtripling to play at Poope-noddie, a man of a wonderfull wit (forſooth) cõcerning thoſe our newly deuiſed chymicall extractions: being ſufficiently able (in very ſhort time) to turne a ſhilling to nine-pence, one that hath a meruellous dexteritie in augmenting his patrimonie by a plaine retrogradation, beginning directly where his anceſtors ended, and neuer giuing ouer before he come where they firſt began: to knit vp all in a word, he is (ſay they) *Thericleíouphilos*: that is (in plaine Engliſh) a friend and follower of cup-companions. What one ingenious nature may poſſibly but heare theſe diſdainefull reproches, and his very eares not burne on his head? Or who is the wight which

o *Pro.22.1. Eccleſ.7.2.*

p Θηρικλέιου φίλος.

which (being thus odiously branded in euery place) would not grow grosly ashamed of that shamefull condition which thus makes him the shame of the world? Surely, the timely consideration of these fearefull effects concerning especially their owne proper persons, would euen presently take vp our *Tobacconists* minds with farre better imployments: were they not too too beastly bewitched with those venimous vapours which flow from their filthie *fumes*. For lo, these are the faire fragrant flowers of their chargeable flames, the vndoubted successe of those their sottish attempts, and the flourishing fruites of those their fantasticall fooleries. The very feeling of these and such other most fearefull effects should cause them continually to crie out and say thus, ¶ Oh how pestiferous is that transitorie pleasure which we haue dearely purchased with such perpetuall paine & shame? For lo now we do find and feele (in our proper experience) that these our filthie *Tobacco fumes*, are not onely pernicious vnto our bodies, but too too profluuious also for our purses, in procuring such fearefull effects to our owne proper persons.

¶ *Nocet empta dolore, voluptas.*

Capn. They should so, I confesse. And I doubt not but (by that time they haue bene better schooled a while with the mistris of fooles) they will learne that lesson by roate. But what are those other effects (I beseech you) which do likewise concerne their proper estates?

Hydr. They are those accidentall occurrents which do ordinarily attend vpon such chargeable cost, such superfluous waste, such a prodigall and profluuious dispending of ancient patrimonies with other like worldly preferments. For what other things else may possibly follow thereof (besides a pernicious hurt to the body, and vntimely vndermining of mens honest reputations) but an vnrecouerable subuersion of that their ancient estate which they formerly receiued from their forefathers frugalitie? a perpetuall supplanting of that their primarie approued condition? and a monstrous metamorphosing of their former well managed Mannors, with other their domesticall maintenance? So as (by these

meanes) they make great noble Perſons, but ſingle-ſoaled Gentelmen; well bred Gentelmen, but bare thredded Yeomen; bountifull Yeomen, but beggerly Husbandmen; hoſpitious Husbandmen, but ſhifting Trades-men, artificious Trades-men; but conicatching companions; conicatching companions, but vagabond rogues. Thus thou maveſt plainly perceiue how theſe their intoxicating *Tobacco fumes* are able (in an vnperceiueable and Circean manner) to tranſforme nobilitie into gentrie, gentrie into yeomanrie, yeomanrie into husbandry, husbandrie into maunuarie, manuarie into manubiarie, manubiarie into a vagrant and retchleſſe roguerie, and what not beſides?

Capn. **Do you then determine, that theſe their *Tobacco fumes* are the vnchangeable cauſe of ſuch a changed condition?**

Hydr. I do not make thoſe their ſaid *fumes* the efficient cauſe, although yet an vnchangeable occaſion of ſuch a change. For ſeeing [r] *the ſpirit which dwelleth in them, doth luſt after euill continually:* who ſeeth not then, but that this filthie *Tobacco fume* (ſo forcibly bewitching their braines) is the vndoubted occaſion of inflaming their ſaid luſt to ſuch a profluuious waſte for the timely purchaſe of that which makes them eſtſoones to [s] *waxe wanton* with the good bleſſings of God? And euen as Iſrael [t] *affected fleſh for their luſt:* ſo theſe our fantaſticall ſpirits (requiring *Tobacco fumes* for their filthie deſire) do moſt prodigally diſpend their patrimonies about the vntimely procuring of thoſe vaniſhing flames which they ſo waſtfully [u] *conſume vpon their inordinate luſts.* Howbeit, this one thing withall I pray thee obſerue: namely, that as the Lord God indirectly [x] giues them this way *their hearts deſire*: ſo ſurely while the *Tobacco fume* is yet in their mouthes, [y] his inceitable *wrath falles fearefully vpon them.* For not onely *he deliuers them vp* (in iuſtice) [z] *to their owne hearts luſt*: but leaues them withall ſo ſottiſh in iudgment, as themſelues know not which way to mannage their preſent poſſeſſions; making thē inſatiably mad in diſpending their patrimonies about ſuch

r *Gen.* 6. 5. *Iam.* 4. 5.

s *Deut.* 23. 15.

t *Pſal.* 78. 18. *and* 106. 14. 1 *Cor.* 10. 6.

u *Iam.* 4. 3.

x *Pſal.* 78. 29.

y *Pſal.* 78. 30.

z *Rom.* 1. 24.

ſmokie

ſmokie delights, and in waſting their worldly preferments vpon thoſe their prepoſterous luſts. And thus at length they begin to perceiue in their proper experience, that as the water which driues the mill, decaies the mill: ſo ſurely with whatſoeuer vaine man [a] *inſatiably ſinneth, with the ſame eſt-ſoones he is ſoundly puniſhed.*

[a] *Wiſd.* 11.13.

Capn. **Why Sir? may not wiſe men maintaine their** *Tobacco fumes*, **as well as their meate, drinke, & cloathing, without either offending God, or the pitifull ſubuerſion of their preſent eſtates?**

Hydr. Doſt thou accompt thoſe for wiſe men, which ſo wantonly and fooliſhly waſte their worldly maintenance vpon thoſe their forenamed fooleries? But that thou may be able to vnderſtand theſe matters the better: thou muſt learne here to diſtinguiſh betweene the neceſſary, and the needleſſe ſupplies of nature. For all thoſe things which do neceſſarily tend to an orderly preſeruation of natures well being, according to the prouident purpoſe of God himſelfe, namely, meate, drinke, and clothing: they may, and they muſt bee maintained by a moderate and frugall expence, correſpondent to each man his preſent abilitie. Yea and all the neceſſarie expences beſtowed that way, they do vndoubtedly receiue ſuch a bleſſed increaſe from the goodneſſe of God, as a man ſhall be ſure, therein [b] *to eate the labour of his owne proper hands, and it ſhall go well with him* euery kind of way. Howbeit, all thoſe things whatſoeuer which are but needleſſe ſupplies to natures well being, not onely needleſſe (I ſay) but noyſome withall (ſuch as are our immoderate gormandizings, our ſuperfluous quaffing vp of wine and ſtrong drinkes, our inſatiable ſucking in of filthy *Tobacco fumes*, with ſundry ſuch other fantaſticall fooleries) as they are not the ordinarie appointed labours of thoſe mens hands which [c] *walke vprightly in the waies of the Lord*, ſo hath the Lord himſelfe not onely alotted no one bleſſing vnto them, but rather impoſed a [d] fearefull *curſe of penurie* vpon them. For as it is the [e] *bleſſing of the Almightie that maketh men rich*, ſo ſurely all

[b] *Pſal.* 128.2.

[c] *Pſal.* 128.1.

[d] *Mal.* 3.9.

[e] *Pro.* 10.22.

all thoſe ſenſleſſe fooles which ſo inſatiably deuoure their
f *Iob.*20. 15. owne proper ſubſtance, they ſhall be enforced eftſoones f *to vomite it vp againe, for the Lord God will draw it out of their bellies*, be they neuer ſo great, or ſo mightie. Yea and not onely the great ones ſhall be ſure to feele this fearefull effect con-
g *Eccluſ.*19.1. cerning their owne preſent eſtates, but euen the g labouring men likewiſe that are ſo reſolutely giuen to theſe their drunken delights, they ſhall neuer be rich: and all they that make not much of a little, by little and little ſhall ſoone come to nothing; ſo vncertaine are the eſtates (be thou ſure) of all thoſe our inſatiable ſuckers vp of filthie *Tobacco fumes*.

Capn. **But why ſhould the expences beſtowed vpon meate, drinke and clothing receiue ſuch a bleſſing from God, and the exceſſiue coſt layed forth for filthie *Tobacco fumes*, vndergo ſo fearefull a curſe?**

Hydr. The reaſon is this. Meate, drinke, and clothing, they are neceſſarie ſupplies for natures well being, and the ordinarie props appointed of God for the timely ſupport, and needfull preſeruation of this preſent life: ſo as a moderate expence beſtowed that way, it is the Almightie his mer-
h *Pſal.*128.1.2 cifull deſignement to ſuch as h *vprightly walke in his waies*. Whereas that ſuperfluous waſte which theſe men do rioutouſly lauiſh forth vpon their filthie *Tobacco fumes*, it is not the approued ordinarie way which the Almighty appointeth for mans preſeruation, but rather ſuch an inordinate deſire of mans luſting heart as procureth his preſent deſtruction. To
i *Deut.*28. 3. 4. 5. the one ſort therefore the Lord hath promiſed a i *bleſſing vpon their basket and ſtore*: and telleth them withall, that they ſhall
k *Pſal.*128.1. 2. vndoubtedly k *eate the labour of their owne proper hands*, which do ſo induſtriouſly and ſo painefully walke in his waies. To
l *Deut.* 28.16. 17. 18. *Malac.* 3. 9. the other, he not onely denounceth a curſe vpon l *their fields their basket, their ſtore, the fruite of their land, the increaſe of*
m *Pro.*23.21. *Hag.*1. 5.6. *their kine, and the flockes of their ſheepe*, but alſo vpon their reuenewes and rents how exceeding ſoeuer; telling them with-
n *Pro.* 3.33. 1 *King.*17.14. 16. all, that they do but euen m *purſe vp the ſame in a bottomleſſe bag*. So as the very *curſe of the Lord* (thou ſeeſt) *is in* n *the*

houſe

houſe of the wicked: but he bleſſeth the habitation of the righteous. I will make thee perceiue my purpoſe herein, by ſome plaine demonſtration: and (for better performance hereof) let vs put this downe here for the preſent proportion. Be it ſuppoſed that ſome great man receiued yearely but fiue hundred pounds annuall rents to defray his domeſticall charges withall; which ſaid fiue hundred pounds (being handſomly husbanded, and frugally employed) would accompliſh that worke in a very commendable and competent manner: but being any way ſuperfluouſly or waſtefully ſpent vpon exceſſe of apparell, meates, drinkes, and other ſuch riotous courſes, would come very ſhort in the reckoning. Suppoſe now withall, that this man forſooth (to fulfill the inordinate luſt of his owne licentious heart) would yearely diſpend one hundred pound at the leaſt, vpon the vaniſhing flames of filthie *Tobacco fumes*, not abating at all his ſaid exceſſe in apparell, in meates, and in drinkes: doth it not neceſſarily follow, that either this mans fiue hundred pounds rent muſt otherwaies receiue ſome extraordinarie ſupply for the continuall ſupport of ſuch a ſuperfluous waſte, or that elſe his preſent eſtate (in continuance of time) will be tumbled vpſide downe? What ſayeſt thou *Capniſtus?* do anſwer directly either yea, or no.

Capn. The one, or the other (I freely confeſſe) muſt neceſſarily follow thereof: namely, either ſome preſent ſupplie, or a preſent ſupplanting of that mans preſent eſtate at the leaſt.

Hydr. Thou iudgeſt aright. But tell me now where muſt ſuch a preſent ſupply be had? There is no hope to obtaine the ſame from the bleſſing of God, becauſe ſuch a riotous courſe is directly oppoſite to his holy appointed ordinance: but rather the contrarie. For as thoſe men do prodigally euen blow away their wealth about filthie ſuperfluous *fumes*, ſo ſurely the Almightie himſelfe (euen in his fuming vengeance) doth proportionably blow forth a fearefull curſe vpon all their labours: willing them to [o] *conſider their owne* o *Hag.1.5.*

p *Deut.*28. 38. *Mich.*6.15. *Hag.*1.6.9. *waies in their hearts*, and telling them withall that p *although they sow much they shall bring little home, and though they do eate, they shall not be satisfied: and although they do drinke, they shall not be filled; though they cloath themselues, they shall not be chearished*; yea although they addle much wages, or receiue large reuenewes, yet shall they but *purse vp the same in a bottomlesse bag:* because *I haue blowne vpon it*, saith the Lord God. Yea, the iust reuenger of such fantasticall courses, will appoint q *the Palmer worme to spoile the rest of their store; and that which is left by the Palmer worme, shall the Grashopper eate, and the residue of the Grashopper shall the Canker-worme eate; and the remainder of the Canker-worme, shall the Caterpiller consume and deuoure.* By all which thou mayest very plainly perceiue, that rather a final consumption, then any formall supply, it is to be fearefully expected from the hands of the Lord.

q *Ioel.*1.4.

Capn. Very true it is. And therefore, I see now they must either surceasse from that their former superfluous waste: or vse some other deuice of their owne, to supplie their wants.

Hydr. Thou sayest very well. But what one deuice of their owne will be able to counteruaile the determined vengeance of God against those their superfluous vanities? No no, it is vtterly in vaine for those vaine headded men, *whose* r *breath is in their nostrils*, to encounter herein with that s *God of vengeance* whom they haue t *moued with iealousie, and prouoked to anger by those their superfluous vanities*: and who moreouer (besides that ineuitable curse vpon their worldly preferments) will yet further *smite their owne persons with such* u *amazednesse, such blindnesse, and astonishment of mind*, as they shall be quite destitute euen of naturall discretion and iudgement which way to mannage well their proper estates: but shall ignorantly x grope about the same at middle-time of the day, as blind men grope in the darkenesse, and shall not be able to prosper in any their waies. And from hence (I assure you) it is that thou beholdest hourely among them, such sodaine alienating of ancient inheritances; such a beastly bangling

r *Iob.*27. 3. *Psal.*146 4. *Isa.*2.22.
s *Psal.*94.1.
t *Deut.*32.21.
u *Deut.*28.28.
x *Deut.*28.29.

out

out of their birthrights; ſuch careleſſe curtolling of ancient entailes; ſuch iniurious tranſporting of former titles; ſuch an horrible chopping and changing of long continued Lordſhips; ſuch a monſtrous metamorphoſing of their anceſtours Mannors; ſuch a graceleſſe acknowledging of fines and recoueries, and ſuch a prepoſterous poſting ouer of patrimonies with other like worldly preferments. And howſoeuer theſe our Ammorites *ſinnes* [y] *are not as yet mounted vp to their exceſſiue height*, but that the men themſelues do ſtill continue a time in ſome part of their ancient poſſeſſions: yet be thou aſſured of this, that (ſo ſoone as the iuſt meaſure of thoſe their monſtrous enormities are heaped vp once to the full) then euen thoſe their reſerued poſſeſſions will likewiſe vomit them forth; ſo as open bils of ſale ſhall be ſet ouer their doores, to purport to all paſſengers the ſale of ſuch houſes. Yea and this alſo, to the great admiration of thoſe our *Diogeniſts*, who will be readie to put downe this their cynicall cenſure vpon it, and ſay, [z] *Oh houſe, houſe; I thought thou wouldeſt ſurfet ſo long vpon thoſe thy Tobacco fumes, that at the length thou wouldeſt ſpew thy maiſter quite out adoores.* For now we do plainly perceiue, that the Lord [a] hath *not left in thee, one man of thine owne bloud, to make water againſt the wall.* Lo, here the fearefull effects concerning theſe our fume-ſuckers preſent eſtate in the world.

y *Gen.*15.16.

z *Diogenes.*

a 1 *Sam.*25.22
1 *King.*21.21.

Capn. Very fearefull effects I aſſure you. But Sir, hauing ſuccinctly ſhewed me thoſe horrible effects which more eſpecially concerne the *Tobacconiſts* themſelues, in an onely reſpect either of their perſon, or their proper conditions: now ſhew me in like manner (I pray you) thoſe other effects which more reſpectiuely concerne ſome others beſides themſelues.

Hydr. With very good will. Wherein alſo thou haſt to conſider, that thoſe ſelfe ſame effects they are of two ſorts: Namely, ſuch as more properly concerne their owne wiues and children: or ſuch elſe, as do more generally concerne ſome others beſides.

Capn.

Capn. **What are those effects first, which more properly concerne their owne wiues and children?**

Hydr. They are all those accidentall occurrents which do very fearefully affect their sorowfull hearts. Namely, the riotous dispending of that their allotted maintenance; the alienating of their designed inheritance, and their vtter impouerishing without all hope of redemption. From the wofull consideration of which occurrents, they are seuerally enforced to put vp their pitifull complaints for the ease of their endlesse griefes.

Capn. **What complaints (I pray you) are those?**

Hydr. Surely, euen such as are able to batter our *Tobacconists* hearts in an hundred peeces, were they not an hundred times harder then the *Adamant stone*. For imagine thou beheldest here such a fume-suckers wife most fearefully fuming forth very fountaines of bloud, howling for anguish of heart, weeping, wailing, and wringing her hands together, with grisly lookes, with wide staring eies, with minde amazed, with thoughts perplexed, with body shiuering and quaking in euery ioynt: wouldest thou not wonder greatly at this her so sodaine a change? I am sure thou couldest not but wonder much. But suppose withall thou shouldest presently heare the thundring eccho of her horrible outcries ring in the clouds, while she pitifully pleades with her husband thus:

The same or the like complaint may also be taken vp against adulterous husbands.

Oh husband, my husband, mine onely husband! Consider I beseech thee, thy deare, thy louing, and thy kind-hearted wife. Am not (I alas) thine onely wife; thy best beloued wife; yea and [b] *the onely wife of thy youth?* Out, out (alas) why art thou then so careiesse of this my present estate? Why dost thou so vainely preferre a vanishing filthie *fume* before my permanent vertues; before my amourous imbracings; yea before my firme setled faith & constant loue? Alas (my sweet husband) haue I not bin the Almightie his sanctified meanes to [c] *build thee vp* with an [d] *holy, a blessed, and a sanctified seede?* Haue not I here brought forth [e] *an armie of children* vnto thee?

b *Mal.* 2.14. 15.

c *Gen.* 30. 3.
d *Mal.* 2.15.
e *Gen.* 30.11.

thee? Haue I not enabled thee (husband) to [f] *ſpeake with thy ſtouteſt enemies in the open gates?* yea haue I not made thee (alas) an happie man, by [g] *filling thy quiuer* full of faire, of faithfull, and gracious young impes? What might any one woman in the vniuerſall world haue done more for thee (my deare husband) then thy deare wife hath done? Oh, out (alas) why art thou then become now ſo graceles a father towards this thine owne of-ſpring; and ſo grieuous an husband to me their poore mother, in preferring a fantaſticall *ſmoke* before theſe ſo ſubſtantiall bleſſings? Oh husband, husband, oh hard hearted husband! nay rather, *a* [h] *bloudie huſband thou art vnto me.* For that thou (neglecting [i] thy proper calling & care concerning an husband) haſt cauſeleſly brought [k] abundance of cares vpon me thy ſillie poore carefull wife: A care how to liue my ſelfe, a care how to vphold our preſent eſtate, a care for theſe my poore comfortleſſe brats, a care for their preſent prouiſion and foode; hil-backe, and fil-bellie is now mine hourely care, yea and a care for ſome corner (God knowes) wherein we may hide our beggerly heads. For thou (alas husband) hauing hitherto vainely waſted their proper reuenewes vpon a vaniſhing filthie *fume*, I my poore ſelfe muſt be faine (now) to forgo my Feoffement alſo, I muſt (perforce) be enforced to yeeld to the preſent ſale thereof, to acknowledge before ſome Iudge my vnwilling willing conſent thereunto, full ſore (God he knowes) againſt my owne will. Howbeit, neceſſitie (they ſay) hath no law: I muſt now do it (alas) or let thee lie faſt by the heeles. I muſt do it (God wot,) otherwiſe my poore ſelfe and my ſorowful children muſt ſtarue in the open ſtreets. Tell me *Capniſtus*, if thou ſhouldeſt but heare a poore ſorrowfull wife thus pitifully complaine vpon her pitileſſe fume-ſucking husband, wouldeſt thou not forthwith imagine that her poore fainting heart had too effectually felt the fearefull effects of that his former fantaſticall fooleries?

[f] *Pſal.* 127.5.
[g] *Pſal.* 127.5.
[h] *Exod.* 4.25.
[i] 1 *Tim.* 5.8.
[k] *Luke.* 10.41.

Capn. Yes in very déede would I Sir, and (I ſuppoſe) not without a very vrgent occaſion: but what are the

poore childrens complaints, I pray you?

Hydr. They are thoſe ſighing ſobs, and thoſe ſorowfull outcries which euen preſent neceſſitie, and the fearefull foreſights of their future wants doth hourely vrge them vnto. For the better explanation wherof, imagine thou ſhouldeſt here likewiſe behold before thy face, a yong tender brat, or little pretie neſt-cukkle (beginning to bite in the lap, to whimper a little) and then (creeping pretily betweete the degenerate father his legs) ſhould cry out and ſay thus vnto him in the name of all the reſt of his brethren and ſiſters:

Dad, hearke Dad in thine eare. Am not I thy beſt boy, am I not, Dad? And doeſt thou not loue me thy beſt boy, Dad? Harke Dad, thou wert wont (whē thou wentſt to the Faires) to buy thy beſt boy, fine knacks, fine boxes, fine rattles, a fine feather, a fine gilden dagger, and a fine golden hobbie-horſe: wert thou not, Dad? And wilt thou now let me thy white-headed boy runne barefoote and barelegged without hoſe and ſhooes? Why harke Dad, hath the fire of *Tobacco* filched thy purſe? Hath filthie *Tobacco* flames enforced all thy golden angels to creepe couertly out of thy coffers into thy profluuious pouch, and from thence to flie forth all about? Tell me good Dad, hath the poyſonſome ſtinke of thoſe filthie *Tobacco fumes* made me thy owne pretie boy, my brethren and ſiſters to ſtinke now ſo horribly in thy vnnatural noſtrils, as thou art vtterly vnable (how willing ſoeuer) to buy my brother *Humfrey* an hat, or little *Francke* a fuſtian coate, or my ſiſter *Kate* a new coife, or poore prettie *Tib* a tawdrie lace, or yet me thy beſt boy a new nothing to hang on my ſleeue? I pray thee hearke Dad, and i'le tel thee a thing in thine eare. My brother *Robin* he wrings his hands thus, and cries mainly out: becauſe thou art now no more able to maintaine him any longer to ſchoole, and yet he hath halfe learned his *Puerilis* (he ſaith) without booke. And my ſiſter *Meg*, ſhe ſits mourning in corners, becauſe (being now ripe and readie for mariage) thou art not able to prefer her that way, with one groates-worth of goods, ſhe being otherwaies capable

enough

enough of many good mariages. And Dad, little *Kit*, he cries out for a prenticeſhip, but cannot preuaile therein, for want of preferment. Yea and mine eldeſt brother *Will*, he goeth wailing vp and downe: becauſe his birth-right (he ſaith) is bangled out about nothing. Dad, hearke in thine eare; *Will*, he prates many bugs-words to my brothers and ſiſters behind thy backe. He maruels (he ſaith) how thou canſt for very ſhame go daily (as thou doeſt) to heare Sermons, and profite no more by preaching. Nay, hearke Dad, he telleth them that *Saint Paul* ſaith plainly, [l] *thou haſt denied the faith*; art become an apoſtate, and *worſe then an infidel:* becauſe thou ſheweſt thy ſelfe ſo careleſſe in prouiding for vs, & the folke of thy familie. Yea and that the Lord God proceedeth iuſtly in iudgement againſt thee, by cauſing thy fantaſticall ſucking in of filthie *Tobacco flames*, to feede thee as fat as a foole. For lo (ſaith he) our Father long ſince did lie [m] *in his bed, deuiſing* that monſtrous flame: neuer regarding at all, how the Lord (in the meane time) was [n] *deuiſing a plague againſt him* and his familie, from which neither he himſelfe, nor we his forlorned of-ſpring, ſhall euer be able to plucke out our neckes. And therefore (with very great griefe and anguiſh of heart) we may now take vp this reproachfull parable againſt him, yea we may now lament with a dolefull lamentation, and ſay one to another. *Alas, we be* [o] *euen vtterly waſted?* Behold here, how the righteous Iudge (for our fathers fantaſticall fooleries) hath iuſtly diſperſed the long ſetled portions of vs his poore of-ſpring for euer. For lo, our owne father himſelfe (being fearefully giuen ouer to the inſatiable luſt of his owne licencious heart) hath now made ſuch an abſolute ſale of his lands, and ſo beaſtly bangled out our birth-rights in ſo many odde parcels, as there is vtterly no hope at all of any redemption; nor poſſibilitie that any one of our fathers poore of-ſpring ſhall euer be able to caſt forth a coard by lot, in any our alienated inheritances. In ſo much as wiſe men (wondring greatly thereat) may ſay one to another: *Behold, we* [p] *haue ſeene the fooliſh man ſubſtantially rooted*, and ſurely ſet-

l 1 *Tim.* 5.8.

m *Mich.* 2. 1.

n *Mich.* 2.4.

o *Mich.* 2.4.5.

p *Ibi.* 5.3.4.5.

led: but lo, now the Lord curſeth his habitation, and telleth him, his children ſhall be deſtitute, and farre from ſuccour: yea that they ſhall be deſtroyed in the gate, and none ſhall deliuer them. The hungrie ſhall eate vp this fooliſh mans harueſt; yea they ſhall euen take it away as it were from among the thornes; and the thirſtie ſhall drinke vp his ſubſtance. Neither may our ſaid father impute the blame hereof to the barrenneſſe of the ſoile, but to the badneſſe rather of his owne proper husbandry, and to the prepoſterous waſte
q Iob.5.6. of his profluuious purſe. *For q miſerie cometh not forth of the duſt, neither doth pouertie ſpring out of the earth.* Lo Dad, my brothers and ſiſters they prate thus in corners behind thy backe, ſo they do: and I ſaid I would tell thee thereof, ſo I would; and wilt thou not whip them ſoundly for it? How ſayeſt thou *Capniſtus?* if thou ſhouldeſt but heare ſome poore diſtreſſed mother and her pitifull brats thus greeuouſly crie and complaine, wouldeſt thou not forthwith conclude that their poore hearts had formerly felt the forenamed effects of ſuch a fantaſticall ſucking in of filthie *Tobacco fumes?*

Capn. Yes that would I, no doubt: and not without very great cauſe. But good Sir, forbeare (I beſeech you) all ſuch your further patheticall *Proſopopœias*. For my very heart it bleedes in my body, to thinke that any poore harmeleſſe infants ſhould thus be enforced to pull a publike reproch vpon their owne fathers, for thoſe their fantaſticall and palpable foleries.

Hydr. I am very well willing (vpon this thine intreatie) to ſurceaſſe forthwith from thoſe their ſuppoſed moſt pitifull plaints; not taking any pleaſure at all in ſuch proſecutions, but deſiring thereby to make thoſe their vnchriſtian courſes become odious, euen in the eares of all ſorts of people. And ſurely, had thoſe our blindfolded ſots but one dram of Gods grace, or one drop of good nature remaining within them, they would eftſoones imagine ſuch patheticall *Proſopopœias* in their owne ſinfull ſoules. Howbeit, this is certainly
Pro.1.32. a vengeance decreed with God, that as r *the proſperitie* of

thoſe

thoſe our fooliſh *Tobacconiſts is their proper deſtruction*, ſo ſurely the Almightie (in that ſelfe ſame decreed vengeance) will euen conſtraine them perforce to [r] *eate vp* the whole crop of their owne fooliſh waies, and to be filled with the fruites of their former deuices. Yea he will enforce their [t] *appointed penuertie to come ſpeedily vpon them as one that paſſeth apace by the way*: and make their allotted beggerie very fiercely to aſſault them, like a ſtrong armed man.

[r] *Pro.* 1. 31.

[t] *Pro.* 6. 11.

Capn. Well Sir, let this fully ſuffice for thoſe fearefull effects which more reſpectiuely concerne their wiues and children: and now lay open thoſe other effects (I pray you) which more generally concerne ſome other beſides.

Hydr. With a very good will. Wherein thou haſt here to obſerue, that thoſe ſelfe ſame effects, they are either ſuch as more eſpecially concerne the poore Tenants themſelues: or ſuch elſe as more generally appertaine to the publike State.

Capn. What are thoſe effects firſt, which more eſpecially concerne the poore Tenants themſelues?

Hydr. They are all thoſe importable burdens which their intoxicated Land-lords do moſt grieuouſly impoſe vpon the poore mens backs, for the bloudie ſupplie of their beaſtly wants. For, theſe our inſatiable ſuckers of *ſmoke*, feeling once (in a miſerable experience) that their fiue hundred-pounds yearely reuenewes will not render an allowance to that their prodigall diſpending of one hundred pounds yearely at leaſt vpon thoſe their filthie *Tobacco fumes*, without a finall confuſion of their forefathers patrimonie; and perceiuing moreouer, that no one ſupply of thoſe their ſuperfluous wants may poſſibly bee expected from any the good bleſſings of God, but the curſed ſupplanting rather of their preſent poſſeſſions, they begin eftſoones to caſt about with themſelues, which way they may aſſuredly ſupport their fantaſticall fooleries, without the finall ſubuerſion of their proper eſtates. And this imagination of theirs, no ſooner poſſeſſeth their ſwimming heads, but the diuell himſelfe doth forthwith ſuggeſt as pleaſing a ſupply to their ſwilling hearts; perſwading them

ſeriouſly (through the diuelliſh deuice of *Chriſpian Craft*, that Machiuilian monſter which hourely attends on their perſons, and vndertakes withall to mannage their domeſticall affaires) that they may very well raiſe yearely ſome two hundred pounds more at the leaſt from among their poore Tenants, towards the timely defraying of thóſe their ſuperfluous and idle expences, without any preſent oppreſſing of thoſe peaſant-like fatbackes at all.

Capn. **Oh monſtrous imagination of theirs! All the diuels in hell could neuer haue found forth a more miſchieuous deuice for the pitifull ſpoyling of thoſe their poore Tenants.**

Hydr. Very true as thou ſayeſt. For this diuelliſh deuice is no ſooner ſet on foote by thoſe monſtrous Minotaures, but the ſame is as diuelliſhly entertained of our Tyger-like *Tobacconiſts*, and as perniciouſly put in preſent practiſe by them, and their bloudie Bailifs together. So as, from this ſandie foundation doth forthwith ariſe the monſtrous improuing of Lordſhips, the mercileſſe incloſing of ſeuerall grounds, the inſatiable inhaunſing of incomes and fines, the exceſſiue racking and raiſing of rents, the beggerly borowing of ſome three yeares pay before hand at the leaſt; the ruſull riding and running; the chargeable carting and carying, ſo vncharitably exacted vpon the poore Tenants; their bondſlaue-like boonings at euery becke; their extraordinarie rent-corne, rent-coales, rent-capons, and I wot not what; together with the vnſeaſonable haling home of their hungry Land-lord his harueſt, notwithſtanding the exceeding great loſſe of their owne, lying all abroad in great danger of waſte. Yea from hence alſo ariſeth the taking of ſo many new leaſes, in a needles reuerſion; the vnhoneſt drowning vp of ſome nine or ten yeares in the old leaſe at leaſt; the finding forth of ſome certaine odde quirkes in either of both; and the vnequall making of forfeitures in either of both, ſo oft as poore Tenants refuſe to crouch downe like old beaten hounds at their maiſters becke, or to ſupply the inſatiable

want

want of the Land-lords insatiable lusts whensoeuer they call. By all which thou maist plainly perceiue, that these our insatiable suckers of *smoke*, do nothing else in effect, but euen [u] *batter* their poore Tenants *to pouder*, [x] *grinde the poore mens faces away*, [y] *swallow vp the hungrie soules*, [z] *buy the needie for shooes*, [a] *oppresse the iust in the gate*, [b] *make the needie of the land to faile*, yea and [c] *insatiably deuoure the innocent bloud*, to vphold their insatiable filthie fooleries. So as, *the* [d] *whole land must tremble for this*: and euery man mourne that dwelleth therein.

u *Isay.* 3. 15.
x *Isay.* 3. 15.
y *Am.* 8. 4.
z *Am.* 8. 4.
a *Am.* 5. 12.
b *Am.* 8. 4.
c *Hab.* 2. 8.
d *Am.* 8. 8.

Capn. **And very well worthie they are. But Sir, Do you absolutely ascribe these fearefull effects, to our insatiable taking of** *Tobacco fumes* **alone?**

Hydr. Not so. For howsoeuer it be a most fearefull sinne before the Maiestie of the immortall God, for any man thus vainely to waste his wealth: yet surely this our superfluous sucking in of filthie *Tobacco fumes* goeth neuer alone by it selfe, but hath (like an amourous Ladie) her lasciuious hangbies attending hourely vpon her traine, to aggrauate her needlesse excesse the more in the presence of God. For this burning and scorching *flame* being once inwardly taken into the bowels; there must necessarily follow, an insatiable quaffing vp of wine, ale, or beere at the least, to allay and quench the excessiue heate of the stomacke. And by the insatiable quaffing in of these strong drinks, *Dame Venus* her selfe beginneth eftsoones so fiercely to be enflamed and set on fire, as nothing in the world but some one of her Damosels, or Draf-sackes at least, must forthwith be fetcht, to calme the new kindled coales of their lusting hearts. And those amourous Damosels so seruiceably attending their becke, & so wantonly seruing their turnes that way, they must not only be most gallantly adorned with whatsoeuer ornaments of brauery themselues, but be courted eftsoones (by those their prodigall paramours) in sundry changeable & chargeable sutes. And this brauery of apparel, it must be proportionably graced with proud & sumptuous buildings: and those

sumptuous

ſumptuous buildings, they ſpeedily procure a prodigall diſpending of patrimonies with other like worldly preferments. And this prodigall diſpending of patrimonies, it cannot but impaire our ſume-ſuckers ancient eſtates. And this needleſſe impairing of ancient eſtates, it muſt haue forſooth ſome preſent ſupply from a pitifull oppreſſing of the poore Tenants themſelues. So as, albeit theſe ſundry moſt waſtefull diſorders do all ioyntly concurre in the ſpeedie ſubuerſion of our ſume-ſuckers ancient eſtates, and therefore we do ſynecdochically put downe but a part for the whole; yet the filthie *Tobacco fume* (thou maiſt plainly perceiue) is now adaies become the *Troian horſe-bellie* of thoſe other hidden miſchiefes, and the onely Metropolitane of all thoſe monſtrous miſorders. By the miſguidance whereof, our inſatiable ſume-ſuckers (thou ſeeſt) they do nothing in effect: but euen [e] *hatch the Cockatrice egges, and weaue the poyſonſome ſpiders web,* [f] *conceiuing miſchiefe, and bringing iniquity forth:* thus [g] *drawing wickedneſſe* to themſelues *with the cords of vanitie, and ſinne, as it were with cart-ropes.*

e *Iſa.* 59. 5.
f *Iſa.* 59. 4.
g *Iſa.* 5. 18.

Capn. **Let this ſuffice for thoſe fearefull effects which more eſpecially concerne the poore Tenants themſelues: and now ſhew me (I pray you) thoſe other effects which more generally appertaine to the publike State.**

Hydr. With very good will. And thoſe effects alſo are ſuch as do primarily proceed from the mightier ſort of our filthy *fume-ſuckers:* or from the more abiect crew of thoſe our tippling *Tobacconiſts.*

Capn. **Very well. But what (firſt) are thoſe fearefull effects, which do primarily proceed from the mightier ſort of our fume-ſuckers?**

Hydr. They are ſuch monſtrous attemps and outragious enormities, as honeſt minded perſons ſhould euen tremble to tell; as men of common humanitie ſhould abhorre to heare; and as holy religious wights ſhould loath in their hearts. For when thoſe our inſatiable ſuckers of filthie *fumes* are vtterly ſunke; when their ancient eſtates (I meane) haue ſuffred

ſuch

ſuch an vnrecouerable ſhip-wracke, as they know not which way to winde themſelues forth from the ſands of ſorrow, and ſhelfs of ſhame, then they forthwith reſolue vpon deſperate courſes for the daily ſupply of their preſent wants. For then (forſooth) they will either become magnificent ſtatesmen in Stand-gate hole; or too-too humbled ſuters at Shooters-hil; or huffing hunts-men on new Market-plaine; or brauing Bow-bearers at Black-moore heath; or hucking Habberdaſhers on Hog-magog hils; or the Kings cauallering coyne-takers at Crabtree corner; yea or the moſt fliggering Faulkeners at Flitteſſe hedge, to let flie at each paſſengers purſe at the leaſt. For as theſe fellowes can neither [h] *dig*, *nor delue:* ſo are they moſt egregiouſly *aſhamed to beg* their reliefe at honeſt mens houſes.

[h] *Luk.* 16. 13.

Capn. **Theſe Sir (I confeſſe) they are moſt horrible effects.**

Hydr. They are ſo indeed. And yet (if no helpe might be found for the ſame) I could euen heartily wiſh that theſe were the worſt. Becauſe then it were more ſafe to ſuffer ſome ſmall inconuenience, then deſperately admit of an horrible miſchiefe. Yea and of two dangerous occurrents, rather to tollerate the leaſt of the twaine, then fearefully vndergo the hazard of all.

Capn. **What might be your meaning herein Sir, I beſeech you?**

Hydr. My meaning herein is this. Namely, if there could none other helpe at all be had, then were it much better to beare a time with ſuch deſperate aduentures as tend to the onely hurt of ſome priuate perſons, then ouer careleſly to neglect the vnnaturall nourſe-mother of ſome ſuch dangerous attempts as directly do aime at the publike good of the State. I will demonſtrate this matter by an apparent example thus.

Thoſe our late traiterous Recuſants, they were all (for the moſt part) but beggerly Bankrupts, and men of very baſe condition, as Authoritie it ſelfe (by due inquiſition, and pro-

uident enquirie) found plainly forth, and their owne fauourites themſelues very freely confeſſe. Now thoſe men (for the moſt part) they were formerly held for profeſſed *Tobacconiſts*: namely, for diſordered and riotous perſons. Who falling firſt from *Tobacco* to tippling; from tippling to whoring; from whoring, to a Court-like brauing; from a Court-like brauing, to ſuperfluous building; from a ſuperfluous building, to a prodigall diſpending of their ancient patrimonies, & other their allotted preferments; from a prodigall diſpending, to an exceſſiue want; from an exceſſiue want, to a wofull malcontented condition; and from their malcontented condition, to the proud pioners moſt bloudie profeſſion in that the vndermining practiſe of theirs: wherein they purpoſely put downe their peſtiferous proiects and plots for their preſent reliefe. For howſoeuer they made Religion it ſelfe an vnſeemely couerture to thoſe their traiterous attempts, becauſe among them, [i] *In the name of God, all miſchiefe begins*: yet (without doubt) the prepoſterous ſupply for thoſe their profluuious purſes, was the principall propounded period to thoſe their peſtilent purpoſes, and the fully determined ſhot-anker of that their ſubſequent ſhame. The ſequele it ſelfe doth ſound forth at large the truth of the premiſſes now, how intricate ſoeuer before. For their intollerable wants became ſo heauie a burden vnto their vnbended backes, as (before they would too long vndergo the huge weight thereof) they rather moſt damnably reſolued among themſelues to maſſacre our moſt Chriſtian King, our gracious Queene; our peerleſſe young Prince, the whole royall of-ſpring, the honorable Councell; the Nobles, the Gentrie, the Cleargie, the Communaltie, and the happie eſtate of this our whole countrey: like a moſt viperous brood, deuouring the very belly it ſelfe wherein they were borne and bred.

i *In nomine Domini incipit omne malum.*

Capn. Oh horrible attempt! What ſtéelie heart would not tremble and quake at the very hearing thereof? But go to Sir, make haſte I beſéech you, to the timely vnfolding of

of those other effects which more respectiuely proceed from the baser sort of those our tippling *Tobacconists*.

Hydr. Content. Wherein also I would haue thee consider afresh, that albeit this sort of tippling *Tobacconists* bee accompted for men very abiect and base, in comparison of those loftie fume-suckers we spake of before, yet proue they too too pestiferous also to the publike State; and their pretended proiects and plots are much more pernicious that way, then may well be perceiued at first. And howsoeuer these, and the other may seeme somewhat to differ in their seuerall circumferences, they do both of them ioyntly fall iumpe and pat vpon one and the selfesame period of publike disorder. For (concerning any their practicall designements) they mutually march forewards in one and the selfe same circular motion, I meane, in the pestiferous disturbing and preposterous supplanting of our publike State.

Capn. God Sir, I cannot as yet conceiue your purpose herein.

Hydr. I will thus more expressly demonstrate the same. Be it here supposed that this baser sort of tippling *Tobacconists* (whether Husbandmen, Artificers, Trades-men, Sadlers, Shoo-makers, Taylers, Tinkers, or any other else of the vulgar condition) hauing in all, but twentie nobles, twentie markes, twentie or fortie pounds maintenance to defray all manner of domesticall charges withall) should weekely dispend some three shillings fourepence vpon filthie *Tobacco fumes*: who seeth not plainly, but that either their said maintenance must forthwith bee mannaged by some other bad meanes, or this their ancient estate in very short time be shrewdly surprized, and (in a manner) quite subuerted?

Capn. There is no necessarie consequent in either of both. For behold Sir, they may forthwith surceasse from such a superfluous waste, and eftsones betake themselues to a much more frugall course.

Hydr. Surceasse from their former superfluous waste (saist thou) and fall to frugalitie? When the skie falleth so downe

to the ground, wee may haply gather great ſtore of Larks. No, no, its more poſſible for a man to take an Hare with a tabret and whiſtle, then turne thoſe bewitched *Tobacconiſts* frõ that tippling courſe wherin they were more accuſtomably bred and brought vp. For howſoeuer *they be* [k] *wiſe enough to do wickedly:* yet (without queſtion) *to do well, they haue no knowledge at all.* Do thou but take an exact ſuruey of any their diſordered courſes, or deſperate attempts in all their aſſemblies, and at euery time and tide: and then tell me withall, what any one hope may bee had after ſuch a Moone-ſhine in the water? And whether worſe Canker-wormes can be found in a Chriſtian Common-wealth, then thoſe our [l] *Egyptian Caterpillers.*

k *Ierem.* 4.22.

l *Exod.* 10.13. 14.

Capn. Helpe me good Sir (I beſeech you) in ſuch a ſuruey.

Hydr. With all my heart. And (for the more orderly effecting of this our intent) it ſhall be by a liuely reſemblance of them, and their ordinary practiſes. Let vs therefore accordingly imagine, that Prince *Arthur* our Aleman, *Babble-much* the Barber, *Barthelet* the Butcher, *Cocke-on hoope* the Cobbler, *Ding-thrift* the Dog-keeper, *Falſe-chaps* the Fidler, *Grout-nolle* the Girdeler, *Huf-cap* the Huntſman, *Iuſtle-king* the Ioyner, *Litherſbie* the Lath-render, *Martin* the Marriner, *Mad-braine* the Make-ſhift, *Nichol* the Net-mender, *Oliuer* the Oyſter-man, *Perkin* the Pedler, *Partiface* the Piper, *Proud-mind* the Plummer, *Runagate* the Royſter, *Simkin* the Sithe-ſmith, *Small-braines* the Shoo-maker, *Thin-gut* the Thatcher, *Talke-apace* the Taylour, with *Tom-traſh* the Tinker: imagine here (I ſay) that all and euery of theſe ſhould mutually aſſemble themſelues at Saint Paltockes Inne, wouldeſt thou not accompt them [m] a quaint Crobylian yoke, a congruent cluſter (I meane) of prettie carowſing companions?

m *Crobyli iugum.*

Capn. I might (at firſt ſight) ſo accompt them, I freely confeſſe. Howbeit Sir, this your cynicall cenſure, it will (I feare me) be ſhrewdly diſtaſted of ſome: becauſe the Trades themſelues which you ſpeake of here (being rightly

rightly respected) are very commendable, yea and sundry men of those selfe same trades, are worthily reputed for honest persons.

Hydr. Distasted of some (sayest thou?) A silie poore witlesse some they are (be thou sure) who wot not how to distinguish betweene those trades themselues, and the men in those trades. For I do not here censure those good trades themselues, nor the honest men whatsoeuer, imployed in any of those commendable trades: onely I taxe the scum and offscouring of honest men, and the palpable abusers of those the good trades whatsoeuer. And therefore (to proceede directly in that our former survey,) let vs imagine that either all, or some certaine of these should purposely assemble themselues at *Arthur* ale-mans house about eight or nine of the clocke in the morning, with a ioynt and full resolution there to hold out side till eleuen or twelue in the night: what kind of coile (thinkest thou) would those our quaint companions keepe there for all the day long?

Capn. When the good ale were once got in the head, and wit gone out, I feare me Sir, they would keepe a very bad coile.

Hydr. Thou mayest be assured of that, if thou but obserue their ordinarie courses. For (hauing ioyntly determined vpon the match making) to make then their sweete liquor of life the appointed period to all those their pot-like proceedings, they suppose it not greatly amisse, to begin the match first, by drinking in measure next their hearts; that is, each man (for his share) must carouse a whole quart at a clap, for curing his eie-sight. After all this, they mispend some quarter of an houre in questioning about the maner of their Hostesses brewing, and in commending most highly that last brewed liquor of life. But now (forsooth) perceiuing some sodaine cold qualme ouerwhelming their queasie stomackes by reason that their lately receiued liquor lieth cold in the same, they do call forthwith for one ounce of *Tobacco*, for a *Tobacco* pipe, and a greasie candle to kindle the same: sucking

king in (by course) that filthie *Tobacco fume*, as eagerly (I assure thee) as the hungrie horse-leach sucketh vp the putrified bloud from a sore bruised leg. This is no sooner done, but they begin eftsoones to feele the fierie scorching *flame* of that filthie *Tobacco fume*, to fret and burne in their bellies: and thereupon, they do presently call for a whole yard of ale, that is, for so many fresh cups of that their beloued liquor, as may stand one by one within a yard compasse euery way. With these they resolue to allay, and to quench the outragious heate in their belching breasts: wherein also they do make exceeding much haste, for feare of fiering their rubie vermilion noses. This purpose performed, they perceiue their former fierie stomackes so sodainly cooled, and do then feele withall, such a chilling cold dispersing it selfe throughout all the parts of their bodie, as they feare to be forthwith surprised with a cold deadly palsie, or to fall eftsoones into some new feauer-lurden at least: and thereupon they take *Tobacco* afresh: and withall (for preuenting the worst) they do call forth a whole Iurie of fresh cups, to conclude and determine the good estate of their bodies. The first quart cup of those twelue (being called *Tom Troth*) they do make the foreman of the Iurie: swearing him forthwith, to giue vp a very true verdict concerning this present point, and to kisse the booke, that is, to cleaue close to their pale coloured lips till all the liquor be out. After him, *Brasield-font* he is next called, and so all the rest of their Iurie in order: telling them one by one, that the same oath which their fore-man had taken, must euery one of them also (for their parts) take and fulfill, so helpe them *Belzebub*, in the name of bleare-eied *Bacchus* their ale-mighty soule-slayer, & to kisse the said booke as before. The Iurie now hauing thus deuoutly taken their oathes, and very deepely considered their late-giuen charge to the bottome, *Breede bate* ỹ Bailieffe he cries, A verdict, a verdict. Whereupon Prince *Arthur* the ale-man (being then made the deputed *Rhadamanthus* ouer those his tippling *Tobacconists*) he readily receiueth the verdict, as followeth: Namely,

that

that (howsoeuer all the rest of their damned crew, are in prettie good case) *Cocke-on hoope* the Cobler is fallen into very great danger, hauing too too beastly surfeited in his swine-like bodie, and being soule-sicke to death: so as there is none other way with him for the present, but forthwith to dispose of his last Will and Testament, and so to betake himselfe (hand ouer head) into the hands of *Pluto* his magnificent Lord and maister.

Capn. **A very sharpe verdict. But Sir, what was the successe thereof?**

Hydr. Vpon the hearing of this late-giuen verdict, the whole company aduise *Cocke-on hoope* to deuise of a Will: who willingly consented thereunto. And thereupon *Rince-pot* the Register, he is sent for in haste, to write & record the same. *Rince-pot* (hauing formally put downe the stile of the Testament) doth aske him withall, what he would haue him write. *Cocke-on hoope* willeth him to write word for word from his mouth, as he vtters them forth: which (immediatly after the ordinarie stile) was thus in effect: namely, Drinke, then more drinke, then a little more drinke, then yet more drinke, then a little *modicum* of Bakers bread, then drinke againe, then more drinke, then a little more drinke, then yet more drinke, and so forth. *Item*, I appoint *Arthur* Ale-man mine onely Executor, making *Huf-cap* the Hunts-man, and *Small-braines* the Soomaker, the ioynt Superuisers of this my last Testament: allowing them all three, a full pipe of *Tobacco*, for their paines that way. Witnesse hereunto, the whole raskallike-rabblement of this our damned crew. Go to now (saith *Cocke-on hoope*) let me heare my last Testament. Content (quoth *Rince-pot*) and thereupon (crying Silence my maisters) he read the same forth in this following order:

In the name of *Belzebub*, amen. I *Cocke-on hoope* Cobler, being now most shrewdly surfeited in my beastly bodie by reason of the good ale suddes, and damnablie soule-sicke in these my damned delights, but yet of a reeling and rotten remembrance, blessed be *Bacchus* therefore, do ordaine this

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my laſt Will and Teſtament, in manner and forme following. Firſt, I bequeath my beaſtly body to *Bacchus* mine onely ale-mightie protector, and the ſame to be buried directly vnder our gallowes, at the Eaſt townes end: ſurrendring withall my ſwine-like ſoule into *Belzebubs* hands, to be ſhrined vp for euer in the neathermoſt Stygian gulph. Then next, I bequeath to the whole ſocietie of theſe my carouſing companions, as followeth: Namely, drinke, more drinke, a little more drinke, yet more drinke, then a little *modicum* of Bakers bread: then drinke againe, then more drinke, then yet a little more drinke, and ſo forth. *Item*, I appoint *Arthur* ale-man, the ſole and onely Executor of this my laſt Teſtament, making *Huf-cap* the Hunts man, and *Small-brainet* the Shoomaker, my ioynt ſuperuiſers; allowing to euery of them, a full pipe of *Tobacco* for his paines taken that way. Witneſſe hereunto, the whole Raſcabilian rabblement of this our damnable Crew. Lo this (quoth *Rince-pot*) is here ſet downe as your laſt Will and Teſtament: How like you thereof? I do like it (ſaith *Cocke-on hoope*) exceeding well, ſauing in one onely point, namely, that little *modicum* of Bakers bread marreth all: if that were ſome way amended, I do not doubt to recouer forthwith. Can you not put out the *modicum* of Bakers bread cleane, and put downe a good pipe of *Tobacco* in the place thereof? That may be done with a trice (quoth *Rince-pot*) and ſo accordingly recordeth the ſame. *Cocke-on hoope*, at the hearing thereof (being ſomthing recouered of his ſurfeiting ſickeneſſe) he biddeth *Groutnolle* the Girdler to reach maiſter *Rince-pot* the bottome of the pot for his paines: and withall prayeth *Falſe-chaps* the Fiddler, & *Partie-face* the Piper to play him his *reſurrexit à mortuis*. At which his idle conceite, the whole company they fell forthwith into an exceeding loud laughter: and thereupon (calling eftſoones for faire *Allicocke* their Hoſteſſe, as alſo for her fine minion, miſtreſſe *Winefride* the wring-ſpigot) they held it an ancient kind of carouſing curteſie (in a merrie *memento*) to kiſſe both of them round for feare of ſome ranckling.

Capn.

Capn. But, how did *Arthur* her Husband like of that matter?

Hydr. Exceedingly well: and no maruell at all. For it is the manner of such cup-shotten companions, to accompt those wiues the best wiues (what baddes-bies soeuer) which with one after-noones sport, are able to make their pottage-pot play the better for a whole weeke together. Howbeit, here began the new broyle. *Breede-bate*, he breweth a maruellous brawle about his ordinary Fee for summoning the Grand-Iurie before; and *Runagate* the Roysler, he lendeth him a sound cuffe on the eare for the same. Whereupon the whole crew of companions fell a scuffling together, neither once knowing, nor yet caring whom they do strike; so they may soundly light pat on any mans pate. In this their drunken fought fray, there was giuen many a broken head, besides sundry drie blowes about their shoulders. At length they friendly parted themselues: and thereupon *Arthur* (to saue his recognizance) conueyes them one from another into seuerall corners, there to sleepe out the good-ale suddes. After all this (hauing somewhat recouered their senses) they call forthwith for a reckoning: which came iust to twentie shillings ten pence for ale, and seuen shillings sixe for *Tobacco* and candle. Such as had present money payed their shares: and such as had none, either layed downe their pawnes, or else ranne on the score till a further reckoning. And then (calling for a fresh paire of cardes, and their reckoning cups) they thought good to conclude their sport, with a game or too at Poope-noddie.

Capn. At Poope noddie Sir? what game (I beseech you) is that?

Hydr. What *Capnistus*? art thou a professed *Tobacconist*: and knowest not Poope-noddie? I had thought the very hearing of these former disorders, would haue made thee acquainted therewith. Well then, I will shew thee the whole sport, according to the credible information of such as learned the same themselues in a sound and setled experience.

Marke it well man; for this (I assure thee) it is: Namely, all the kine out of the stall; all the sheepe out of the fold; all the corne out of the barne; all the coine out of the coffer; all the webs out of the wardrobe; all the pennies out of the purse; all the drinke out of the pot; all the wit out of the head; all the shame out of the face; all honestie out of the heart; bodie it selfe vnderneath the boord; and soule and all to the diuell. Lo here the sway of Poope-noddie: and this for a short suruey concerning any their disordered courses.

Capn. **Disordered courses indeed. But yet Sir, these courses (how disordered soeuer) they hurt onely themselues: neither do I perceiue as yet, how the same should be greatly pernicious to the good of our publike State.**

Hydr. Surely, *Capnistus*, thou art ouer shallow of conceit to deale in deeper matters of policie, if thou perceiuest not this. For (besides the great hurt which those our *Tobacconists* do causelessly procure to their owne proper persons and states) is it not exceedingly hurtfull to the publik good of our countrey, that any such able persons should be so carelessly permitted to cassier their publike callings; to leade an idle and loytring life; to lose their precious times; to abandon their ancient trades; to neglect their charges; to consume their patrimonies; to lauish forth their worldly preferments; to waste their whole wealth; & so to procure such needlesse pouerty vpon themselues and all theirs, as they must be enforced perforce, either to beg their bread, or to be maintained vpon publike charge at the least: to the vntimely imbeazilling of their present prouision, and the prepostorous vndermining of publike good? Tell me (I pray thee) whether these their disordered courses do not collaterally and consequently become very pestiferous to our publike State? Besides that, these disordered persons, they are egregiously scandalous to sundry such others of like disposition, in giuing them all a very pernicious president to such profluuious expences as they are naturally prone vnto, by procuring them

to

to the like disordered practises; by causing them very carelesly to foreslip their present auailes; to lose their precious times; to neglect their commendable callings; to cast off all Christian care concerning themselues, their wiues, their children, and all the folke of their familie; yea and euen prodigally to dispend, and wastefully to consume their worldly wealths vpon vanishing and vaine delights. Are not these squandring courses of theirs become very pestiferous presidents, and most pernicious practises (thinkest thou) to the vndoubted preiudice of our publike State? For how should publike States be prouidently supported, and safely preserued in their publike good: without the honest cares, the carefull endeuours, and industrious labours of men in their sundry professions and callings? And who shall attend vpon such industrious, laborious, and painefull endeuours, if all sorts of trades-men should confusedly become such carousing companions? And why should *Cocke-on hoope* the Cobler, or *Ding-thrift* the Dog-keeper, or *False-chaps* the Fidler, or *Litherspie* the Lath render, or *Partiface* the Piper, or *Small-braines* the Shoo-maker; or *Spend-all* the Spurrier, or any other else of that retchlesse rascabilian route, be more priuiledged to plod forth their precious tiines in any such pestiferous practises, then either *Bonny-boy* the Barber; or *Doubtiman* the Draper; or *Honest-heart* the Hatter; or *Lustie-lad* the Labourer; or *Trusty-man* the Mason; or *True-pennie* the Taylour; or *Labour-hard* the Lock-smith, or any other man else that make conscience of their calling, that do [n] *eate the bread of carefulnesse*, that (as the beloued of God) do repose their whole rest in his gracious and most mercifull prouidence?

[n] *Psal.* 127.2.

Capn. It is certainly euen so as you say.

Hydr. Very well. And will not then (thinkest thou) these the disordered courses of those our carousing companions become very pernicious occasions of breeding and procuring a maruellous discontentednesse in the mindes of these other industrious persons, all the while they perceiue them

thus wastefully to liue of the spoile? The pretie *Pismires*, o *Pro.6.6.7.8. and 30.25.* *prouiding o their meate in sommer, and gathering their winter foode in the harueſt before*, they can (by no meanes) abide any sloathfull Ants in their companie. The painefull Bees they cannot possibly endure that any idle Dromes in the hiue, p *Iudg.14.14. Eccles.11.3.* should p *sucke vp the sweete* of their diligent labours. And how (thinkest thou) may these our honest minded labouring men (at any hand) be made to mannage the ruinated estates of any such monstrous Minotaures as seeke nothing else (in effect) but euen vtterly to massacre and spoile their owne, and other mens publike preferments? No, no, they will rather run desperately vpon them at once, like q fierce *Assyrian* q *Isa 7.18.* r *Psal.118.12.* *Bees*; or cruelly r *cluster about them* as an angry swarme; or s *Deut.1.44.* s chase them away from their hiue at the least, like *Amo-* t *Psal.109.10.* *rite* waspes; and so send them t *to beg their bread in desolate places.*

Capn. And very well worthie they are.

Hydr. But yet this would I haue thee obserue herewithall: namely, that ỹ honester minded sort, grow maruellously miscontented with those their monstrous misorders. For, out vpon those graceless *Ding-thrifts* say they: what an excessiue spoile do they make of all the good blessings of God? Wee must be carking and caring, while they sit carousing and carding; we must be labouring, while they lie loytring; we must be toyling at home, while they are tippling and trifling abroade; we must be warily working in harueſt, while they are wantonly wasting at ale houses: yea we (alas) must bee spending our spirits at plough, while they lie spoyling our purses at play. What reason haue we to become bondslaues for bellie-gods; poore *Saint Christophers*, for proud carousers, diligent drudgs, for such desperate drunkards; yea and most prouident sparers, for such prodigall spenders? Is it not strange that authoritie should so curbingly bridle vs in, and so careleſly cast the raines in their neckes to all licentious courses? That they should so greeuously u *bind burdens vpon* u *Math.23.4. Luke 10.46. Act.15.10.* *vs* while our backes are readie to burst; and so egregiously

to

to winke at their carouſing of cup after cup, while their bellies are readie to breake? That they ſhould ſo chargeably exact payment after payment vpon euery of vs for the neceſſarie ſupport of publike affaires: and ſo vncharitally grant payment to any of them for the pernicious ſupply of thoſe their prodigall diſpendings? Or that a weekely contribution towards the poore, ſhould be impoſed vpon euery of vs: and a weekely diſtribution thereof be ſo peſtiferouſly allowed to euery of them, to the irreligious robbing of poore men indeed, and the profluuious diſpending of our proper wealths? Much better were we to forſake our painefull profeſſions, and to follow eſtſoones their prodigall practiſes, with an hourely expectation of like publike reliefe, then (in this ſort) to toile and turmoile our ſelues about a peſtiferous ſupportation of any their retchleſſe reliefe. Lo here (*Capniſtus*) how theſe honeſt poore men grow malcontented againſt thoſe monſtrous Minotaures? how they begin to diſtaſte authoritie for their peſtiferous permiſſion? yea and how bitterly they murmure at thoſe ſuperfluous impoſitions which they are enforced eſtſoones to vndergo about the vnneceſſarie releeuing of theſe our riotous runagates? May not theſe beginnings of miſchiefe become very peſtiferous in the end (thinkeſt thou) to our publike State?

Capn. **Yes verily may they: and it were very conuenient they ſhould be circumſpectly preuented in time.**

Hydr. Very true as thou ſayeſt. Howbeit (in the meane time) theſe our tippling *Tobacconiſts* they run headlong an end vpon ſundrie other diſordered courſes, no leſſe pernicious to our publike State then thoſe other before. For when their patrimonies are all diſpended; when their worldly wealth is vtterly waſted; yea when thoſe their profluuious purſes haue thus prodigally poured forth the beſt bloud in their bellies, then they bring their hungrie Hoſteſſe ſome pretie pawne or pledge for their beloued liquor. Then their houſhold traſh muſt trudge forth; then their whole webs of cloth muſt walke; then their braſ-pots, their braſ-pans, their

platters and the reſt,muſt be purloyned away for the vnneceſſarie purchaſe of the blacke ſtone pot,and their pretie *Tobacco* pipe: yea then the very couerlet and ſheetes from their bed muſt be careleſly chaffered forth for their filthie *Tobacco fumes*, and cauſleſſe carouſing cups. And now (hauing their faces freckled ouer with a crimſon colour, and their wits well whitled with the good-ale ſuds,and perceiuing withall, the pulſe-veine of thoſe their profluuious purſes to beate very weake for want of further ſupply) they begin forthwith to caſt about for their neighbours chickins, to houer vp and downe for their hens; yea and eftſoones to prey vpon their yong ſucking pigs, for their owne and their hungrie Hoſteſſes tooth, and what not beſides? Tell me (I pray thee *Capniſtus*) are not theſe their diſordered courſes become very peſtiferous practiſes to our publike State?

Capn. They are ſo, I muſt néeds confeſſe.

Hydr. Well then, let vs here forbeare to ſpeake further of their diſordered courſes;and now turne our talke towards ſome of their late moſt dangerous attempts againſt the good of our State: to ſee whether theſe our tippling *Tobacconiſts* be not that waies alſo become moſt pernicious and peſtilent companions towards ỹ wiſhed welfare of our publike State. For when they haue played the Poope-noddies too long in diſpending their worldly preferments after ſuch a riotous ſort, and are alſo enforced to feele the preſent want of their filthie *fume*, and to perceiue ſome lacke of that their beloued liquor, not knowing which waies in the world to ſupply their ſaid wants: then they begin eftſoones to pray for the peſtilence, to wiſh for wars, to hope for a change, to broach many dangerous babbles about ſome ſodaine inuaſion; to mutter forth certaine mutinous murmurings concerning ſome ciuill diſſenſions among men of State; yea and to wiſh the whole land on an vproare at leaſt: that ſo they might come to make preſent ſpoile of *Haukin-holdfaſt* his houſe, or to preie vpon *Godfrey-gather-goods* purſe. Tell me now *Capniſtus*, are not theſe their deſperate attempts moſt dangerouſly

gerously pestiferous to the present good of our publike State?

Capn. I dare not denie them to be certainly so.

Hydr. And yet these (alas) they are but the beginnings of mischiefe, in comparison of those their subsequent most desperate attempts. For (feeling once a greater increase of their present wants, and perceiuing all further supply therein to decrease more and more) they do then forthwith become professed malcontents against the well setled peace of our publike State: wishing and praying eftsoones for their long expected Iubilee: and hoping earnestly after a preposterous deliuerance from all dutifull subiection towards their holie Superiours: telling their carousing companions, that it will neuer be merrie with boon-companions in *England*, before the inhabitants of *England* bee vp together by the eares among themselues. For then (say they) would forthwith begin the sport: then should we come to Catch that catch may; yea then should we compell our countrey cormorants themselues, to catch at a broun-bread crust: whereas those merciless peasants do now leade the whole world in a string, and deale with good fellowes as it pleaseth themselues. Then would wee soone make their full barnes to supply the long lacke of this our beloued liquor, then would we constraine their rustie red ruddockes to run at our becke, and to attend vpon the pleasure of vs, and the rest of our carousing companions: yea then would we cause their inclosures to cracke. How sayest thou *Capnistus* to these their desperate attempts, are they not (thinkest thou) most dangerously pestiferous to the present peace of our publike State?

Capn. Surely Sir, their desperate prate it selfe is very pernicious: for it puts disordered persons in present mind of some such desperate practises, as cannot but greatly preiudice the long and well setled peace of this our publike State.

Hydr. Thou speakest the truth. And therefore, their very prate it selfe would forthwith be sharply suppressed, for feare

feare of ſome ſubſequent miſchiefe. Howbeit, theſe our tippling *Tobacconiſts* (thoſe riotous companions I meane) they feare not to ſurpaſſe the peſtilent bounds of that their peſtiferous prate, by putting in preſent practiſe all thoſe pernicious proiects and plots which their peſtilent tongues had ſo audaciouſly, and ſo vndutifully prated of long before. For *Mad-braine* the Make-ſhift, *Proud-mind* the Plummer, *Small-braines* the Shoomaker, and *Iuſtle-king* the Ioyner, they do no ſooner heare ſpeech of cauſing Incloſures to crack, but forthwith they care not a point to cracke their deſperate conſcience on peeces, in an vndutifull vndertaking to ſet ſuch a perillous practiſe on foote: arming themſelues, and animating their deſperate aſſociates to the ioynt and ſpeedier performance (forſooth) of ſuch a prepoſterous enterpriſe. Pretending withall (to ſuch as demand a reaſon of thoſe their deſperate aduentures) that one *Maiſter Neede* did this way ſet them on worke; that they were reſolued to deale no further therin, but according to *Maiſter Mend-all* his only direction, and with the authenticall warrant beſides of an old penall Statute againſt ſuch hurtfull Incloſures: yea and that alſo (for their protection and pay) they marched vnder the approued conduct of *Captaine Pouch*. This exploit was no ſooner bruited abroad, but the very garbage of graceleſſe ſubiection; they off-ſcouring of honeſtie; the ſcumme of humanitie; yea the whole rif-raffe of vicious perſons came flocking thicke and threefold from euery coaſt vnto their accurſed company: reporting abroad, they had twelue pence aday for their paines, with wine, ale, and beere ſo much as their bellies would hold. Theſe flying reports drew multitudes vnto them from euery place, and procured them many moe fauourers whereſoeuer they came: who would not ſticke on their ale-bench to ſay, God ſpeed the plough, though yet they durſt not afford them their preſence. How ſayeſt thou *Capniſtus*, are not theſe the odde youths of our countrey? Are not theſe our old ſuresbies to ſerue at a pinch, and to helpe our State at any dead lift? What ſaiſt thou mã, to theſe deſperate practiſes?

Capn.

Capn. I should accompt them desperate practises indéed, had they not had the Kings broade-seale for their warrant: which was commonly reported they had.

Hydr. The Kings broade-seale for their warrant? Fie, fie for shame man, that any such the incredible reports of idle-brain'd fellowes, should once make thee imagine we had but a foole to our King.

Capn. God forbid that such a grosse and vndutifull imagination should euer be found in any true hearted subiect. For all the whole world doth vniuersally both know, and acknowledge his Highnesse to haue a most admirable, superexcellent, and sanctified wisedome.

Hydr. They do so I confesse, and this also not without a iustly deserued cause, I assure thee: beseeching the Almightie Iehouah *that* [x] *onely wise God*, euen *ten*[y] *times yet more to double his spirit of wisedome* vpon him. And yet without doubt, his Highnesse should herein haue shewed a very slender vse of his said excellent wisdome, if (as that rebellious rout made publike report) he should (by his Prerogatiue royall) first priuiledge them to dispark and disclose all such Inclosures: & then should forthwith authentically arme a subordinate power to suppresse their persons with [z] *the sharpe sword of vengeance*, if none other peaceable meanes might make them desist from those their desperate attempts. For how long (thinkest thou) could his Highnesse securely continue a supereminent King ouer *England*, if he should so improuidently haue set all his subiects in *England* together by the eares?

x *Rom.* 16. 27.
y *Deut.* 34. 9.
z *Rom.* 13. 4.

Capn. Not halfe so long (I feare me) as [a] *my heartie desire is* he may by many hundred yeares: if it were so the good pleasure of God. And surely, the whole world may now plainly perceiue by the sequele it selfe, that those foolish reports were purposely prolated abroad, to make the foolish people applaud their irregular procédings. But yet Sir, it was commonly said, that the yong Prince himselfe (by the peremptorie command of his mercifull mother) was priuately conuersant with thē, to protect their procédings

a 1 *King.* 1. 34. 39.

this way: and moreouer, that the good King of *Denmarke* himselfe was personally, and newly entred *England* with fortie thousand strong to mannage their matter in hand.

Hydr. Oh heauens! Oh hell! Oh horrible hideous helhounds! Was it likely (thinkest thou) that the enterprise it selfe should euer attaine to an happy end, which was formerly begun, and forthwith continued with such horrible and such monstrous lies? Although yet this their diuellish dissembling doth palpably discouer their diuellish dissent to all the world, and that their impudent lying, most apparently vnfolds their impudent [b] *lying father the diuell.* For is it possible (thinkest thou) that such a peareless Prince should proudly attempt, or such a gracious Queene, should preposterously command any one proiect or plot, so authentically, and so peremptorily countermanded by his most excellent Highnesse before? Or is it credible in nature, that a naturall King, yea a King of such a sanctified nature withall, should so vnnaturally permit his owne naturall Prince (being *the* [c] *primarie of-spring of his fatherly strength*) the secondarie supply of his princely succession, and the happy eternitie also of *Englands* princely hope on earth: is it credible (I say) that such a prudent fatherly King should so improuidently permit his owne naturall sonne (in such dangerous manner) to sort himselfe among such degenerate and desperate monsters, as neither regarded God nor the diuell in those their desperate and dangerous attempts?

b *Ioh.*8.44.

c *Gen.* 49. 3.

And now next (concerning the good King of *Denmarke* himselfe) may it in any humane reason (thinkest thou) bee possibly brought within the compasse of paganish humanity, that an humane King (being withall so good and so Christian a King, a King ouer a nation so humane and Christian, an humane kingly brother to so humane and Christian a King) should so inhumanely, and so vnchristianly inuade so humane and Christian a kingdome; either to mannage so inhumane, and so vnchristian an enterprise, or once to vndertake so inhumane, and so vnchristian an exploite? God forbid that

any

any humane, or Christian-minded man should once dare (so inhumanely and so vnchristianly to dreame of any such palpable fooleries: or that any sound-hearted subiects should seeke to shelter such desperate attempts, vnder any such plausible pretences.

Capn. I wish so much with all my heart. Neither did I euer admit such an idle imagination to enter my head: howsoeuer (by obiecting the same to your selfe) I deemed it very conuenient that those their palpable fooleries, and treacherous pretences should thus be displayed to all ỹ world. But yet Sir, many men (notwithstanding) do confidently affirme that they had the warrant of an old statute law, against such a lawlesse inclosing of arrable grounds conuerted to pasture.

Hydr. I do not denie, but that (for the necessarie vpholding of husbandrie, as also against the apparent decaying of tillage) there haue bene sundrie good penall statutes prouided from time to time. First in the [d] reigne of *Henrie* the seauenth: ỹ same also being further fortified by sundry other like godly statutes, in the reigne of *Henrie* the eight; with a fresh corroboration also therof, at sundry other Parlaments since, in the flourishing reign of our late soueraigne Ladie Queene *Elizabeth*: yea and those also more fully confirmed since by the Kings most excellent Highnesse, at his very first entrance into this his kingdome. So as wise men may iustly wonder that any one of those our [e] gripers and *grinders of poore mens faces*, should not be grosly ashamed to shew their shameless faces, in but once daring either to vphold their old, or to aduenture so boldly vpon any other new inclosing of tillage, contrary to those the former most forcible statutes, considering especially the greeuous penalties imposed vpon euery such wilfull transgression.

But what? doth it follow thereof (thinkest thou) that (because for the needful vpholding of tillage there are prouided many good statutes,) therefore these disordered persons (for the better preseruation of tillage) might (at their priuate pleasures)

d *Ann. 4. Henry 7. 29.* *Ann. 7. Henry 8. i. ann. Dom. 1515.* *An. 20. Henry 8. 22.* *An. 27. Henry 8. 22.* *Ann. 5. Elizabeth, 2.* *Ann. Dom. 1569.* *Ann. 27. Elizabeth, 1. 10.* *Ann. 31. Elizabeth, 5.* *Ann. Iaco. 1. 1.*

e *Isa. 3. 15.*

ſures) very boldly pull downe whatſoeuer Incloſures againſt thoſe the ſaid ſtatutes? Nothing leſſe. And therefore, it was to no purpoſe at all for thoſe perſons to pretend ſo preſumptuouſly the ſuppoſed timely ſupportation of thoſe their diſordered attempts from any thoſe penall ſtatutes, vnleſſe they could ſhew in ſome one of thoſe ſtatutes, an apparent Prouiſo at leaſt; that one maiſter *Neede*, maiſter *Mend-all*, maiſter *Proud-mind* the Plummer, maiſter *Small-braines* the Shoo-maker, maiſter *Iuſtle-king* the Ioyner, with the reſidue of that raſcabilian rebellious rout (ſo riotouſly marching vnder the conduct of *Captaine Pouch*) had ſpeciall priuiledge to diſparke and diſcloſe ſuch lawleſſe Incloſures euen in an open deſpite of the owners themſelues, as alſo, in a rebellious contempt of our gracious Soueraigne.

Capn. **Sir, I am certainly aſſured there is no ſuch Prouiſo at all, in any one of thoſe the forenamed ſtatutes.**

Hydr. Then am I alſo as certainly aſſured, that they did more then they might do by much. And ſo (for that their lawleſſe vſurpation of the Princes ſword contrary to Chriſt his commandement, who chargeth all priuate perſons to put vp the ſword into his owne place: becauſe, *whoſoeuer* in ſuch ſort *vſurpeth* [f] *the ſword, ſhall be ſure to periſh with the ſword*) they were therefore moſt iuſtly ſuppreſſed by that the Prince his authenticall ſword, who [g] *beares not the ſame for nought*, but is the ſubordinate miniſter of that immortall Prince who hath power to take an ineuitable vengeance on ſuch as do euill.

f *Math.* 26.52.

g *Rom.* 13.4. *Reuel.* 13.10.

Capn. **But Sir, ſéeing thoſe kinde of Incloſures, are ſo directly oppoſite to the good lawes of our land, as I perceiue by the former ſtatutes they are: it ſéemeth ſtrange to thoſe diſordered perſons themſelues, as alſo to their fauourites of euery ſort, that ſuch an hard hand ſhould be caried againſt them, for but pulling downe that which is ſo directly oppoſite to the law it ſelfe.**

Hydr. Howſoeuer all thoſe kinds of Incloſures which directly do tend to the hinderance of husbandrie, and decay of

of tillage be vndoubtedly oppoſite to thoſe the eſtabliſhed lawes of our land, as I ſhewed thee before: yet had thoſe diſordered perſons no one law of the land (in ſuch riotous and rebellious ſort) to pull downe Incloſures; but rather ỹ ſharpe lawes of our land againſt euery ſuch diſordered and vnlawfull attempt: as is apparently euident in [h] ſundry good penall ſtatutes prouided againſt riots, routes, and vnlawfull aſſemblies. And therefore, no hard, but an heedfull hand for publike good, was ſo carried againſt them.

h *See* Pultons *Abridgment of penall ſtatutes: againſt riots, routs, & vnlawfull aſſemblies.*

Capn. I muſt néeds acknowledge ſo much as you ſay, if (indéed) there be any ſuch ſharpe lawes prouided againſt thoſe diſordered actions: and therefore I beſéech you ſet downe ſome ſummarie abridgement of thoſe ſelfe ſame lawes, as well for my further ſatisfaction herein, as alſo for a neceſſarie caueat or watchword to all others hereafter, to beware how they deale afreſh in any ſuch diſordered actions.

Hydr. With all my heart; and therefore, giue eare to the words of thoſe ſtatutes as followeth thus: *If* [i] *any perſons to the number of twelue or aboue, ſhall intend, go about, practiſe, or put in vre with force of armes vnlawfully, and of their owne authoritie, to ouerthrow, cut, breake, caſt downe, or dig vp the pales, hedges, ditches, or other the Incloſure of any parke, or other ground incloſed; or the bankes of a fiſh-pond, or poole; or any Conduicts for water, Conduict-heads, or Conduict-pipes hauing courſe of water; to the intent that any of the ſame from thenceforth ſhould remaine open, not incloſed, or void; or vnlawfully to haue common, or way in the ſaid Parke, or other ground incloſed, or in any of them; or to deſtroy the Deere in any Parke; or any warren of Conies, or any Doue houſes; or any Fiſh in any Fiſh-pond or Poole; or to pull, or cut downe any houſes, barnes, mils, or baies, or to burne any ſtacks of corne; or to abate, or diminiſh the rents, or yearely value of any lands, or tenements, or the price of any victuall, corne or graine, or any other things vſuall for the ſuſtenance of men; and being required or commanded by any Iuſtice of Peace, or by the Sheriffe of the Countie, or by the Maior, Bailieffe or Bailieffes, or other head-offi-*

i *See the ſtatute, primo Mar. 12. And the ſtatute primo Elizabethæ, 17.*

cers of any Citie, or towne-corporate where such assemblies shall be had, by Proclamation to be made in the Kings name, to returne in peaceable manner to their places and houses from whence they came: and they, or any of them (notwithstanding such Proclamation) shall remaine and make their continuance together, by the space of one whole houre after such commandement or request made by Proclamation; or after that, shall (in forcible manner) do, or put in vre any of the things before mentioned: then as well euery such continuing together, as euery such Act, that (after such commandement, or request by Proclamation made) shall be done, practised, or put in vre by any persons being aboue the number of twelue, shall be adiudged felonie; and the offenders therein, shall be adiudged felons, and shall suffer onely the execution of death, as in cases of felonie. Lo here *Capnistus*, whether there be not a plaine statute directly against such disordered and vnlawfull attempts: what sayest thou vnto it?

Capn. In deede Sir, I do now perceiue that the case is very cleare against all such riots, routs, and vnlawfull assemblies for any the forenamed intents, by what persons soeuer attempted: and therefore, I dare not (in any sort) approue of the late vnlawfull enterprise of those disordered persons. And yet (had not some bad practises by sundry of lewd disposition) incensed and raised vp the people of euery Towne thereabouts, for very shame to yéeld their present assistance to that vnlawfull enterprice; neither had the assemblie it selfe bene so mightie as it was, by many hundred folds; nor the primarie attempters thereof (being but few in number before) neuer would, nor could haue continued the disorder so long as they did: and therefore, thẽ selues & their fauourites thinke there should haue bin had a more respectiue pitie vpon the first actors thereof.

Hydr. Nay, not one whit. For as it was their owne disorder first, which subiected their persons to such a sharpe and bitter suppression: so surely, all those the incensers and raysers of others whosoeuer they be, they are (by the iust sentence of law) made liable likewise to the selfe same punish-

ment,

ment, as appeareth in thoſe the forenamed ſtatutes, telling them thus. *If* [k] *any perſon or perſons vnlawfully and without authoritie, by ringing of any bels, ſounding of any trumpet, drumme, horne, or other inſtrument, or by fiering of any Beacon, or by malicious ſpeaking, or vttering of any words, or making any outcry, or by ſetting vp, or caſting of any bill or writing abrode, or by any other act, ſhall raiſe, or cauſe to be raiſed, or aſſembled, any perſons to the number of twelue or aboue; to the intent that they ſhould do, or put in vre any of the things aboue mentioned; and that the perſons (to the number of twelue, or aboue) ſo raiſed and aſſembled, after requeſt, or commandement had, or giuen in forme aforeſaid, ſhall continue together as is aforeſaid, or vnlawfully, and in forcible manner ſhall commit, or put in vre any of the things aforeſaid: then all and ſingular perſons, by whoſe ſpeaking, act, or any other meanes aboue ſpecified, any perſons to the number of twelue or aboue, ſhall be raiſed or aſſembled for the doing, or putting in vre any thing, or things aboue mentioned, ſhall be adiudged for his ſo ſpeaking or doing, a felon, and ſhall ſuffer execution of death, as in caſe of felonie.* What ſayeſt thou *Capniſtus*, to theſe raiſers of vnlawfull aſſemblies? doth ſuch action of theirs either helpe themſelues, or any way quallifie the diſordered enterpriſe of thoſe other diſordered perſons?

k *See the ſtatute primo Mar. 12. And the ſtatute primo Elizabethæ 17.*

Capn. Neither of both, if I my ſelfe vnderſtand the matter aright. But Sir, howſoeuer the concourſe of people (in thoſe their vnlawfull aſſemblies) was growne to a wonderfull greatneſſe: yet ſurely, had they not bene exceedingly animated, encouraged, and hardned forwards in thoſe their diſordered enterpriſes by ſuch as aſſiſted them with meate, drinke, monie, and other like needful ſupplies, they neither would, nor could poſſibly haue held out ſo long as they did: and therefore, ſo much the more to be pitied, as them ſelues and ſundry others ſuppoſe.

Hydr. Not ſo. And ſurely, euen this which they ſay here, doth rather aggrauate, then extenuate the act. For it plainly purporteth to all the world, that neither their loue to God and the King; nor the conſcionable obedience to his Maieſties

ſties lawes, neither yet the terrour of threatned death, but the onely exceeding great want of ſome needfull ſupply for the preſent, could poſſibly ſuppreſſe the outrage of thoſe their vnruly attempts. And as for thoſe their inconſiderate and raſh releeuers, it had bene much better for euery of them, to haue left ſuch vnlawfull aſſemblies ſuccourleſſe at ſixe and ſeauen, without yeelding them ſuccour at all, then (by the prepoſterous ſupply of thoſe their prepoſterous wants) to procure their owne preſent woes, in making them ſelues guiltie likewiſe of thoſe their iuſtly deſerued puniſhments: as by the former ſtatutes is very apparent, telling them thus:

[1] *See the ſtatute, primo Mar. 12. And the ſtatute primo Elizabethæ, 17.*

If [1] *any wife, or ſeruant of any of the ſame perſons aſſembled, or any other perſon elſe whatſoeuer, ſhall willingly, and without compulſion bring, ſend, deliuer, or conuey any monie, harneſſe, artillery, weapon, meate, bread, drinke, or other victuall, to any perſon or perſons ſo aſſembled as is aforeſaid, during ſuch time as he or they ſhall ſo bee together: then euery wife, ſeruant, or other perſon ſo bringing, ſending, deliuering, or conueying any of the foreſaid things to the ſame perſons ſo aſſembled, or to any of them, and not departing to their dwelling places vpon requeſt or commandement made vnto them as is aforeſaid, ſhall be adiudged a Fellon, and ſhall ſuffer onely the execution of death as in caſes of fellonie.* Theſe things exactly conſidered, what thinkeſt thou now of that former hard hand, ſo vniuſtly ſurmized, againſt them ſelues, their abettors, procurers, and counſellers; as alſo, their aſſiſtants, aiders, and comforters: were they not very well worthie of whatſoeuer hard meaſure befell them?

Capn. I muſt néeds acknowledge the ſame from my heart. Although yet, they them ſelues, and their fantaſticall fauourites do couertly ſéeme to impoſe ſome imputation of blame vpon thoſe his Maieſties Iuſtices who were next to the places where they ſo aſſembled them ſelues: becauſe they no ſoner ſuppreſſed the outrage, or euer it came to ſuch a ſtrong head; as alſo, for that they then caried ſo hard an hand in ſuppreſſing the ſame as they did.

Hydr. Oh horrible ingratitude of baſe minded monſters! that

that would ſo outragiouſly procure their owne hurt, and then thus vnhoneſtly go about to impoſe the blame thereof vpon thoſe his Maieſties Iuſtices, whom rather they ought to reuerence and loue all the daies of their life, in an onely regard of that their exceeding great lenitie, and Chriſtian care to reſtraine their ſaid exceſſiue outrage, with none or as little ſpilling of bloud as poſſibly might be. For, did not thoſe his Maieſties Iuſtices from time to time (by all gentle and louing allurements) very earneſtly labour their peaceable and quiet departures in euery place? Did they not rather aduenture the hazard of [m] an hundred pounds apeece in regard of their kind and godly forbearance a while, then that they would ſet too fiercely vpon them at firſt? And (hauing ſolemnely publiſhed his Maieſties late Proclamation in euery open market) did they not euen then alſo intimate eftſoones his Maieſties further pleaſure concerning their ſpeedie ſuppreſſing by force and armes, if none other meanes elſe would ſerue the turne? Yea and (which more is by much) did they not (with often intreaties, againe and againe) perſwade them to a peaceable departure, or euer they publiſhed the appointed Proclamation againſt their outragious diſorders, or did once endeuour to put the ſeueritie of his Maieſties power in practiſe vpon them?

m *See* Pulton *in the title of* Riots &c. *ſect.* 5.

Capn. **What Proclamation I pray you was that?**

Hydr. The ſame which is authentically put downe among thoſe forenamed ſtatutes in this following order: Firſt his Maieſties Iuſtices cauſed to be openly made an Oyes: & then afterwards was deliberately pronounced theſe following words, or the like in effect: [n] *The King our ſoueraigne Lord chargeth and commandeth all perſons aſſembled, immediatly to diſperſe themſelues, and peaceably to depart to their habitations, or to their lawfull buſineſſe, vpon the paine contained in the Act lately made againſt vnlawfull and riotous aſſemblies. And God ſaue the King.*

n *The forme of the Proclamation. See* Pulton.

Capn. **And was this Proclamation then publiſhed accordingly?**

Hydr. That was it, I assure thee, and a full respite giuen them withall, for their peaceable departures, with like vehemen: perswasions thereunto as before. And (which more is) did not his Maiesties said Iustices, vpon the very day of the skirmish it selfe (for the former part of the day) both traine and march their souldiers very neare the place of that their vnlawfull assemblie, of very purpose, to strike an impression of feare in their hearts, to further their present departures? Did they not moreouer send sundry messengers of purpose vnto them to perswade that matter by all possible meanes? Did not some of his Maiesties Iustices solicite them sundrie times on their knees with teares? Yea did not the right worshipfull Sir *Anthony Mild-may* (with hat in hand) very earnestly intreate the same, or that (at the least) they would desist from their purpose for fiue, or sixe daies, till they might know his Maiesties further pleasure? yea and (which is most to be wondred at) did not the said Iustices before the skirmish began (in an exceeding great care of sparing their bloud) giue secret direction to the whole companie of shot, for discharging the first volley of shot but idlely vpon them, in hope that the sodaine feare of the said shot, would make them the sooner depart the field?

Capn. But Sir, what effect did all this take among them, I pray you?

Hydr. All the premises were so farre off from working their timely departure, as they were rather more desperately imboldned in that their rebellious attempt. For not onely they cast vp their caps with a wonderfull shoute, crying, Againe, againe, come better, come better: but they endeuoured also with stones, and other bad meanes, to driue the said Iustices, with his Maiesties power from out of the fields. Which their said insatiable outrage did then enforce a sharper fresh charge and onset vpon them; whereof (I suppose) they were very well worthie. Tell me now *Capnistius:* was this an hard hand against them, or no?

Capn. Surely Sir, if all this be certainly true, I must néeds

néeds confeſſe they were very well worthy of whatſoeuer hard meaſure befell them either then, or at any time ſince. Although yet their fauourites, and ſuch as applaud the enterpriſe, they ſay their intent was onely for publike good: yea and the worke alſo it ſelfe (namely, the caſting downe of ſuch vnlawfull Incloſure) was ſimply and in it owne nature, a very good worke.

Hydr. Firſt, for the truth of the matter, let thoſe parties themſelues vndertake to contradict the ſame in any one point, if they poſſibly can. Next, for their good intent: who can certainly ſay what good intent they had in them ſelues, ſaue onely that God who is ° *cardiognôſtes*, the ſearcher (I meane) of the heart and the reines? But be it, their intention therein was fully ſo good as themſelues and their ſenſleſſe fauourites do ſeeme to ſurmiſe: can the goodneſſe of any mans intention, make good an vnlawfull action? I ſuppoſe no: becauſe it is not enough for a man to do that which in it ſelfe is ſimplie good and iuſt, vnleſſe the ſame alſo be iuſtly effected. And whereas they accompt ſuch caſting downe of Incloſures a very good worke, they do therein declare them ſelues, either ſuch as cannot p euenly *diſcerne betweene the right hand and the left*, and therefore vtterly vnable to diſtinguiſh ſoundly betweene good and euill: or ſuch impudent wretches at leaſt, as are not aſhamed of ſinne, nor yet care for honeſtie in any reſpect. But (being growne to a deſperate impietie) do q *ſpeake good of euill, and euill of good; putting darkeneſſe for light, and light for darkeneſſe, holding bitter for ſweete, and ſweete for bitter:* and therefore a fearefull woe with a vengeance, is denounced againſt them. For may that be a good worke (thinkeſt thou) which was ſo wilfully wrought with the r wronging of others; with open contempt of publike authoritie, & with an obſtinate rebellion againſt God, and his Maieſties highneſſe?

° Καρδιογνωστης. *Pſal.* 17. 9.

p *Ionah.* 4. 11.

q *Pro.* 17. 15. *and* 24. 24. *Iſa.* 5. 20. 23.

r *Wiſd.* 6. 3. *Rom.* 13. 2. 3. *Tit.* 3. 1. 2 *Pet.* 2. 13.

Capn. Sir, thoſe men (commending the goodneſſe of that worke) do meane (as I verily imagine) the onely matter it ſelfe, that is, the onely diſparking of ſuch lawles

Inclosures: and not any such a disordered manner of casting Inclosures downe.

Hydr. Then surely, howsoeuer the matter (the disparking of Inclosures I meane) be simply good in it selfe, their manner of casting Inclosures downe (by their owne confession) was simply euill; and so the very worke it selfe, which was thus outragiously, and without authoritie performed by them, deserues not the name of any good worke. But be it here supposed, their action was simply lawfull: and now tell me withall what makes them to thinke that the casting downe of Inclosures should (in it owne selfe) be simplie good?

Capn. **Because then (say they) such conuerting of pasture to arrable ground, must necessarily tend to the mightier augmentation of tillage: and so consequently to the publike good of our countrey.**

Hydr. As though the owners of such pasture grounds were more necessarily constrained to plough vp their said grounds being so disparked, then at any time before when they were hedged in. But suppose those said grounds were all conuerted to tillage; how are they able to proue, that the augmentation of tillage doth vndoubtedly tend to the publike good of our countrey?

Capn. **Because (say they) the augmentation of tillage would procure more plentie of corne by much; the great plentie of corne would presently pull downe the excessiue prices of corne: & the excessiue prices of corne being brought once to a very low rate, then the Artificer, the Tradesman, and poore labouring people might more merrily liue by much. For was it not a merrie world (say they) when a man might buy barley and pease for foure pence the bushel, mault for fiue, rie for sixe, and wheate for seauen or eight at the most?**

Hydr. In deede, those our beastly bellie-gods who liue onely to eate, but not eate to liue, they reason euen so for all the world, saying thus: Oh sir! was it not *a merrie world* (I

Ier. 44. 17.

pray

pray you) when a poore man might buy twentie foure egges for a pennie? Or as thoſe our tippling *Tobacconiſts* do now ſay one to another: Ah ſirrha, how ſayeſt thou (my heart) was it not a merrie world (thinkeſt thou) when good fellowes might haue foure gallons of good-ale for an halfe-pennie? And thus, theſe our poore mault-wormes they meaſure the publike good of our countrey by their owne proper bellies, and ſo determine the matter and meanes of maintenance (thou maiſt ſee) as if the welfare of countries and kingdomes conſiſted wholly in gormandizing and gulling in of meates and drinkes, and in an onely fragging and pampering of poore mens bellies, though it were with the filching and pining of all other beſides them ſelues. Yea ſurely, theſe our tippling *Tobacconiſts* they meaſure the welfare of men in the world, as the common drunkard vſeth to ſize the ſatietie of ſuch as ſit with him at table, by the onely placing of all ỹ good-ale pots plumme vnder his owne proper noſe, ſaying thus to the reſt: Sirs, ſet vp your pots hither I pray you, that euery man may the more eaſily reach them. As though he him ſelfe were euery man, or as if (becauſe the ſaid pots be now within the reach of his owne proper noſe) it may be enough for the reſt to ſee them, or to liue by their onely ſmell, without any taſting at all. Euen ſuch is our tippling *Tobacconiſts* care (thou maiſt ſee) for publike good. Although yet, I will not denie, but that this which they thus babble abroad, might haue in it ſome better reſemblance of truth, if (in very deede) the welfare of kingdomes conſiſted alone in the exceeding great plentie of corne, and in an onely ſuperfluous ſupport of the poorer ſort. And therefore (for a further manifeſtation of this one matter now in queſtion) let vs here firſt conſider vpon what kind of people the welfare of countries and kingdomes doth chiefly conſiſt: and then next, whether the low prices of corne would bee the onely beſt meanes for the better vpholding of that kind of people.

t *Videre licet, guſtare non licet.*

Capn. Vpon what kind of people, I pray you, doth

the welfare of countries and kingdomes chiefly consist?

Hydr. Vpon that selfesame kind (I verily suppose) which best maintaineth the whole, or greatest multitude of men in
u *Pro.* 14. 28. the kingdome. For sith *the* u *honour of a King is* immoueably setled *vpon the multitude of Subiects*, and that (for want of such Subiects) the Prince himselfe must necessarily come (in succesle of time) to an ineuitable desolation and spoile: who seeth not now, but that the happie estate of kings, of kingdomes, and countries must consequently arise from that sort especially, whereby the greatest multitude of true hearted Subiects is most surely maintained? But that sort (all men know by daily experience) is the Yeomanrie or Husbandrie of countries and kingdomes: because by it are Kings supported; by it, are Princes and Nobles sustained; by it, all artificers, trades-men, and poore labouring people are preserued from famine. For tell me, I pray thee *Capnistus*, from whom especially do Kings receiue their subsidies, their fifteenes, their taxes, and yearely prouisions for any their domesticall or publike affaires, but principally, or collaterally from poore husbandman? From whom do the poore, the Nobles, and Gentrie of countries or kingdomes possesse their annuall rents, their ancient reuenewes, their incomes and fines, their boonings and ordinarie carriages, but primarily from out of poore husbandmens purses? From whose onely endeauours and labours do all Artificers, Trades-men, and poore labouring people enioy their bread-corne, and mault-corne, but onely, and altogether from the poore husbandmans plough?

Capn. **That is certainly so: and thereupon they boldly conclude without all contradiction, that the augmentation of tillage would yéeld a further complement to all those the former supplies.**

Hydr. Very well. Now then we are consequently come to consider more especially of that our second propounded point. Namely (for that the surest supportation of all estates in a countrey or kingdome doth primarily consist in the ordinarie

dinarie vpholding of husbandmen) whether therefore the augmentation of tillage (all other things continuing ſtill in their ordinarie courſe) would become the onely beſt ordinarie meanes to maintaine that one onely ſtate it ſelfe in ſuch ſolid condition, as that thereby alſo all other eſtates beſides are the more ſurely ſupported from time to time? My meaning is this, whether (all other things elſe continuing ſtil their ordinarie accuſtomed rate) the onely augmentation of tillage muſt be adiudged the beſt meanes of all to maintaine and vphold the husbandmans happie eſtate?

Capn. **Surely Sir, they do all ioyntly imagine it would be ſo.**

Hydr. Their vncertaine imaginations, they are no certaine concluſions. And therefore, do ſpeake directly to the queſtion propounded: by giuing ſome certaine demonſtration of that their vncertaine imagination.

Capn. **They take in hand to demonſtrate the matter thus. By the augmentation of tillage (ſay they) there might be maintained in *England*, as many moe huſbandmen as there are at this preſent. And ſo the greater multitude of huſbandmen, the greater aboundance of corne; and the greater aboundance of corne, the better cheape it would be by much.**

Hydr. They ſhew themſelues to be men of ſhallow conceipts: becauſe ſuch an augmentation of husbandrie, would directly become an augmentation of beggerie. For if a poore husbandmā may now very hardly vphold his preſent husbandrie, when corne is preſently worth ſome two ſhillings ſixepence at leaſt: how ſhould he be able to vphold the ſame in any good ſort, when the price of corne is but ſixe-pence the buſhell at moſt?

Capn. **That might be very well done, ſay they: becauſe for euery buſhell he hath at this preſent, he ſhould then be ſure to haue full foure at the leaſt.**

Hydr. They haue no certaine aſſurance of ſuch a proportion: becauſe the increaſe of their labours conſiſteth not

in

1 Cor. 3 6.7. x *in any their owne proper planting*, but in the *onely good bleſſing of God.* But be it ſuppoſed, the increaſe it were certainly ſuch as they ſay; and yet euen then alſo a man may plainly perceiue, that (according to this their propounded proportion) the poore husbandmans ſtate ſhould euen now become worſe then it was before, by ſixepence at leaſt in euery buſhell. For if he might vſually ſell his one buſhell before for two ſhillings ſixe-pence at leaſt, and now (that corne is ſo cheape) can ſell thoſe his foure buſhels but for bare two ſhillings at moſt, is not the poore husband-mans ſtate impoueriſhed, rather then bettered, by this their augmentation of tillage, notwithſtanding any the exceeding great plentie of corne? Now then, if the abundance of corne (ariſing from that their former augmentation of tillage) be brought once to ſuch a low price, as (albeit the poore husbandman had now foure buſhels at leaſt for euery one buſhell before: how ſhall he be able (in ſuch an impoueriſhed eſtate) to diſcharge his annuall rents, to performe his ſeruants wages, to prouide plough and plough-geares, cart and cart-geares, at ſuch an exceſſiue reckoning, to defray his domeſticall charges, and vphold his husbandrie alſo, without the vtter impoueriſhing of his preſent eſtate?

Capn. **Very true. But then the rents of Farmes would be brought to ſome low reckoning they ſay: and ſo ſhould the husbandman be ſomewhat eaſed thereby.**

Hydr. How ſhould the rents of Farmes be brought to a lower reckoning, when the greateſt number of Farmes are leaſſed forth for ſome ten, twentie, yea forty yeares yet to come, with a ſtrict couenant for ſuch an exceſſiue rent, during the whole remainder of yeares? Thoſe our husbandmen therefore being thus ſhrewdly impoueriſhed through the ſmall prices of corne, and no way eaſed of thoſe their exceſſiue rents, neither yet any thing bettered by the abundance of corne: who ſeeth not, but that ſuch an augmentation of tillage, would become the vndoubted diminution of the poore husbandmans eſtate?

Capn.

Capn. The Kings Maiestie might be moued (they hope) to mitigate those their excessiue rents in such reasonable sort, as the poore husbandman may be able to liue well of his Farme.

Hydr. Yea, but sith the leasing forth of lands is allowed by positiue lawes, and for that many of our Noble-mens and Gentlemens lands are already so leased forth: the Kings Maiestie (gouerning the whole kingdome by those his positiue lawes) he will not so farre forth intermeddle with those Noble-men, and Gentlemens priuate possessions, vnlesse such an extraordinarie course did necessarily tend to a more publike good, then these our prepostorous platformers are yet able to demonstrate vnto him, by any one probable reason. Besides that, as the head must (by no meanes) go about to strengthen the legs and the feete, by infeebling the shoulders and armes; for that would bring hurt to the whole body it selfe: no more may his excellent Highnesse (for the onely support of inferiour subiects) so weaken the good estate of his Nobles and Gentlemen, (who are the very shoulders and armes of his kingdome) as they shall not bee able to yeeld him their publike assistance in time of need. For must not our Nobles and Gentlemen, of necessitie be maintained by their yearely reuenewes and rents? But this could not now be possibly done, if those their annuall rents and reuenewes were brought to such an abatement as these our base-minded platformers propound to them selues. And therefore (all other things else continuing still in such sort as they presently do) I cannot perceiue (I assure thee) how the poore husbandmans state should not rather be hindred, then helped by this their prepostorous augmentation of tillage.

Capn. But, if husbandmen (say they) were wise, vpon the clause of reentrie contained in their lease, they would (by one vniforme consent) make presently a forfaiture of all their old leases, for the none-payment of those their excessiue rents: and so suffer their land-lords to reenter vpon their farmes.

Hydr. A very proper deuice to impouerish them selues, and to procure a present great hurt to our publike good: because (by this meanes) that their supposed great multitude of Farmers should rather be decreased, then any thing increased at all. Moreouer, what would then become of that their augmentation of tillage which they so eagerly pursue, if all Farmers should so foolishly forfait their leases? But (to shew them their follie more plaine) bee it supposed a great number of Farmes were so fallen, and left for a while in the land-lords hands, what issue (thinkest thou) might follow thereof for publike good?

Capn. **This good (say they) would follow thereof: Namely, by that time those insatiable land-lords had held such forfaited Farmes in their owne occupation but seauen yeares together, they would be right glad to let them afresh at a farre easier reckoning.**

Hydr. As though (if the Farmer did good on such a Farme, notwithstanding his former excessiue rent) the land-lord sitting rentfree, and throughly occupying that selfesame Farme, might not do much more good thereof then did the Farmer before him: yea and so perhaps (beginning a little to feele the sweetnesse of gaine) will not hereafter lease forth the said Farme any more, but still hold the same in his owne occupation. How then? Where are now become the great multitude of Farmers which these our foolish platformers do idlely dreame of by this their augmentation of tillage? But be it supposed those land-lords so holding those forfaited Farmes in their owne hands for seauen yeares together, would quickly waxe wearie, and so be right glad to lease them afresh at a more reasonable reckoning; how then? what (in the meane time) thinkest thou are husbandmen bettered? or how is husbandrie it selfe any better held vp by this their idle augmentation of tillage, when (by reason of the low prices of corne, and such excessiue great rents) the poore husbandman himselfe is enforced to forsake his Farme for seauen yeares together, in hope of an easier rent:

and

and in all the meane while both he and all his fit pilling of ſtrawes by the fire ſide? When in the meane while all tillage decayeth; the old ſtore of corne is quite conſumed; the Nobles and Gentlemen are mightily impoueriſhed for want of their vſuall rents; and poore men are famiſhed for lacke of foode? Is this the publike good we are to expect from that their former augmentation of tillage? But, be it ſuppoſed againe, that the poore husbandmen might now haue thoſe their ſaid Farmes at twenty nobles rent by the yeare, for which they payed yearely ſome twentie pounds at the leaſt before: would thoſe husbandmens ſtate become any thing bettennow by this abatement of rent, then it formerly was when they payed twentie pounds yearely at leaſt?

Capn. What one wiſe man (ſay they) would make any queſtion thereof?

Hydr. That would I mine owne ſelfe, I aſſure thee, not without great probabilitie of reaſon alſo: and therefore, do heartily deſire thine owne ſelfe, as alſo thoſe our diſordered *Tobacconiſts*, that you would herein permit me to *play the foole for a while*; becauſe you your ſelues are ſo wonderfull wiſe in your proper conceipts. And (for a further demonſtration hereof) let it here be ſuppoſed againe, that the poore husbandman (when he ſate vpon twentie pounds rent before) by his good husbandrie grew yearely ſome threeſcore quarters of corne; and that now (paying but twentie nobles a yeare) he doth one yeare with another reape ſome twelue ſcore quarters of corne at the leaſt; which (thou mayeſt not denie) were a wonderfull oddes: yet ſurely (ſo long as all other things elſe do hold their accuſtomed rate) thou mayeſt plainly perceiue (euen by that ſelfe ſame proportion which them ſelues haue made) that the poore husbandmans ſtate (notwithſtanding the former abatement of rents, and great abundance of corne) is farre worſe now then it was before when he payed a farre greater rent, and grew not ſo much corne by foure times double at leaſt. For firſt, if we rate his threeſcore quarters of corne but at threeſcore pounds, after

y 2 Cor. 11. 19.

two ſhillings ſixepence the buſhel, who ſeeth not plainly but that (deducting twentie pounds from the ſame for his twentie pounds rent) he hath ſtill remaining fortie pounds to himſelfe, for the timely diſcharge of his other domeſticall expences, as alſo the orderly vpholding of that his ſaid husbandrie? Perceiueſt thou this *Capniſtus?*

Capn. Ye were worthie to be crowned a coxcombe, that cannot perceiue the ſame?

Hydr. Go to then, let vs now likewiſe obſerue that their former proportion alſo in their abundance of corne, and abatement of rents, by rating their twelueſcore quarters of corne, at their owne wiſhed price, namely, at fiue pence the buſhell, that is, three ſhillings foure pence the quarter; and ſo, our totall ſumme for the twelueſcore quarters amounts but to fortie pounds. From this now deduct his twenty nobles rent (which is their deſired abatement) and ſo hath he left to himſelfe but fortie markes at the moſt, to defray his domeſticall charges and vphold his ſaid husbandrie. Is not herein his eſtate made worſe then it was before by twentie markes yearely at leaſt, notwithſtanding his former twentie pounds rent, and the ſmall quantitie of corne, in compariſon of his twelueſcore quarters now? So then, this his impoueriſhed ſtate being ſoundly conſidered, as alſo, the exceſſiue charges of all other things being ſtill conſidered; how ſhall this poore husbandman be able (thinkeſt thou) to vphold his ſaid husbandrie, to maintaine his owne houſe, to pay ſeruants their wages, to bring vp his children, to performe to the Kings Maieſtie his ordinarie ſubſidies, fifteenes, taxes, prouiſion, and ſuch other extraordinarie payments, without the vtter ſubuerſion of himſelfe, and his happie eſtate?

Capn. Good Sir, your obſeruations herein they are, I aſſure you, very probable, neither do I perceiue how the poore husbandmans ſtate ſhould poſſibly (in ſuch an abatement of the prices of corne) be bettered one pennie by the augmentation of tillage: vnleſſe all other things elſe that belong to his husbandry, were likewiſe abated in price.

Hydr.

Hydr. Thou conceiueſt the matter aright. For whereas in former times (when corne was ſold for fiue pence a buſhell) the poore husbandman payed for a good new cart but one noble at moſt: now he payeth foure nobles at leaſt for the like. Then he might buy him a plough readie made for fourteene pence; now it will ſtand him in fourteene groates at the leaſt. Then he might prouide him his yron-workes for three farthings the pound: now he muſt pay three pence halfe-penny for euery pound at the leaſt. Then he might haue a whit-leather hide for one ſhilling at moſt: now he payeth fiue ſhillings foure pence at leaſt. Then he might haue had an acre of graſſe both mowne and made to his hands for two groates, or ten-pence at moſt: now he muſt giue two ſhillings ſixe pence at leaſt, and not haue it ſo well done by the halfe. Then might he hire a very good man-ſeruant for twentie groates wages: now can he not haue any ſo good for twice fortie ſhillings at leaſt. Then might he purchaſe a very good yard of full brode-cloath for three ſhillings foure pence at moſt: now he muſt pay ſome foureteene ſhillings foure pence at leaſt, for the like. Then he might haue had a good paire of Shooes for ſixe pence: now can he not haue the like for two ſhillings ſixe pence at leaſt, and ſo for the reſt. Theſe things therefore being ſoundly conſidered, how ſhould the poore husbandmands ſtate be bettered one pinne, by abating the prices of corne through that their prepoſterous augmentation of tillage, ſo long as all other things elſe do contiue ſtill in that their former exceſſiue reckoning?

Capn. **Sir, I am full of your mind concerning this. But ſo long as corne ſay they, is at ſuch an exceſſiue reckoning, all other things elſe muſt néeds be deare: whereas the ſmall prices of corne will bring all other commodities to their former low rate.**

Hydr. Alas good *Capniſtus*, it ſhould ſeeme that theſe our diſordered reformers do either dotingly dreame of ſome drie harueſt after Michelmas moone when corne is cleane gathered into poore husbandmens barnes: or that elſe their wilde wits do rouingly run a wool-gathering, after

the ſheepe-maiſters flockes are all ſhorne. For, tell me (I pray thee) which waies a Wheele-wright ſhould any way poſſibly afford an exceeding good cart for twentie groates now, as in former ages, and pay for the very timber thereof ſome ſixteene ſhillings him ſelfe? Or how a Tanner may well forgo a good bend of ſoaling leather for eightpence now, as in former daies: and pay foure markes a loade for his barke at the leaſt? Or how the Shoo-maker ſhould ſell a good paire of ſhooes for ſixe pence now, as in former ſeaſons: and himſelfe pay twentie pence full, for the leather thereof at the leaſt? Or how the Ioyner ſhould yeeld a very good cup-boord for foure ſhillings now, as in former times: when the very timber thereof doth ſtand him in twentie ſhillings at leaſt? Or how a good man-ſeruant ſhould be able to ſerue for twentie groates wages now, as before: and pay ten-groates thereof, for one paire of high-buckled ſhooes? and ſo forth for all the reſt. Theſe things therefore being ſoundly conſidered, let all thoſe our tippling *Tobacconiſts* which ſo eagerly affect the former low prices of corne, firſt deuiſe which waies to reduce the ordinarie trafficke of all other commodities elſe to their priſtinate ſtate: and then vrge (as they now very idlely do) the priſtinate prices of corne. Or (if that will be thought a matter impoſſible) let them (at the leaſt) begin this their prepoſterous reformation firſt in them ſelues: and then ſee how thicke & threefold all other ſorts of people will follow their foote-ſteps. My meaning is this. Let *Iuſtle-king* the Ioyner afford ſo good a cup-boord for foure ſhillings now, as other men ſell for foure nobles before his face; let *Proud-mind* the Plummer forgo ſo good a brewing-lead for foure ſhillings now, as other men ſell for ſixteene ſhillings at leaſt: let *Small-braines* the Shoo-maker not take aboue ſixe pence now for ſo good a paire of ſhooes as others do ſell for two ſhillings ſixpence: briefly, let *Litherſbie* the Loyterer not take now aboue ten pence for mowing and making an acre of graſſe, howſoeuer all other poore painfull labourers do take two ſhillings ſixe pence for doing the like: and then ſee how

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the abatement of rents, and low prices of corne will follow thereof.

Capn. **What Sir? they will neuer be brought to such an abatement in any their trades (they say) do the Prince what he please. For, (besides that such a fond course would worke nothing at all towards the publike good) they should thereby be sure to impouerish themselues.**

Hydr. And why then should the Prince (at any their preposterous beck) be pleased to procure the Peeres of his kingdome, the Nobility, Gentrie, Yeomanrie & poore Husbandmen to bee brought vnto such an excessiue abatement of rents, and prices of corne: sith (besides that the same would become no furtherance at all towards publike good, all other things else considered) they should therby but impaire their proper estates? Thus then, thou maist plainly perceiue by the premisses, what manner of reformation it is, that these our disordered fellowes do [z] *so furiously driue at*, as if they were mad; namely, at the preposterous prancking vp of their priuate estates, without giuing regard to the publike good of our countrie and kingdome: not caring one whit (so themselues may stretch out their insatiable guts with bread, ale, and beere) though the whole Peeres of our kingdome, the Nobilitie, the Gentrie, the Yeomanrie, the Husbandrie, yea and (by consequent) our good King himselfe, come all to present confusion: such a publike good (thou seest) must necessarily insue of this their prepostérous augmentation of tillage.

[z] 2 *King.* 9. 20.

Capn. **We thinke Sir, you speake probably herein, and to very great purpose. But yet, those our monstrous malcontents they haue still a mighty imagination among thẽselues, that such augmentation of tillage would vndoubtedly tend to a publike good.**

Hydr. So might it do, I confesse, if the poore husbandmans state were not hindred, but helped also thereby: otherwaies not. But tell me (I pray thee) what the abundance of corne would be better for him, all the while such an abate-

ment

ment in the prices of corne did drinke vp his gaine? As alſo, which way would the abundance of corne make the Artificers and Tradeſ-men become the wealthier one groate then they were at the firſt, if corne (notwithſtanding the abundance thereof) continued ſtill at the accuſtomed price? It is not therefore the abundance of corne, but an exceſſiue abatement in the prices of corne, that theſe men do make the onely ſhot-anker of all their hope. And very certaine I am, that (ſo themſelues might buy bread-corne and mault-corne for ſixe pence a buſhell) they would neuer thus diſorderly prate, and practiſe for the augmentation of tillage: though there were leſſe corne in the land then (God be bleſſed) there is, by ten hundred thouſand quarters at leaſt. By all this it is apparently euident, that then the augmentation of tillage doth vndoubtedly tend to a publike good, when not onely ſome one or two ſorts of people are thereby helped, and the poore husbandman eſpecially is not therwith hundred at all. Otherwiſe the partiall ſupportation of ſome few alone, with y fearefull ſuppreſſion of ſundrie beſides, were very prepoſterous. For euen as in our naturall bodies, when the ſuſtenance thereof is ſoundly concocted, and proportionably diſperſed throughout for conuenient nutriment to each ſeuerall part, then the whole bodie it ſelfe is vniuerſally vpheld and continued in a very good ſtate; whereas, if that the ſaid nutriment ſhould be wholly exhauſt by ſome three or foure members, with an vtter depriuation of nutriment from the reſt of the members beſides, then ſurely, that ſelfe ſame body would not onely grow out of order in it ſelfe, hauing ſome three or foure members thereof puffed vp vntill they bee ready to burſt, and all the reſt made as leane as a rake; but beſides, there would follow (in continuance of time) a finall confuſion of all the whole bodie: So ſurely, in the body of our Commonwealth, when the whole commodities thereof are aptly imployed, and proportionably diſpoſed for the more conuenient welfare, and publike good to each ſeuerall member thereof, then the whole bodie of the Commonwealth is

vniuerſally

vniuerſally vpheld, & continued in an happie eſtate. Whereas, if the commodities of our countrie were wholly ſucked vp by ſome three or foure ſorts of ſubiects, to the pitifull impouerifhing of all the reſt: then without queſtion, the whole body of our Common-wealth could not long continue in good eſtate. Becauſe ſome would be readie to burſt with abundance, while many other beſides, do euen woorne away with their wants, to the finall confuſion of the whole State it ſelfe in a very ſhort time, without ſome timely redreſſe. And therefore, howſoeuer ſuch abundance of corne, might vndoubtedly become exceeding commodious to ſome three or foure Monopolian Merchants, who (by tranſporting the ſame (at ſuch a ſlender reckoning) into all forraine parts with an exceſſiue great gaine, would grow (in a very ſhort time) ſo abundantly rich as if they were readie to burſt. Or howſoeuer ſuch an exceſſiue abatement in the ordinarie prices of corne, might be ſingular good for Artificers & Tradeſ-men, and poore labouring perſons, who (buying corne now for nothing, and ſelling their commodities and ordinary labours as exceſſiuely deare as euer before) might (in very ſhort ſpace) attaine to a wonderfull wealth: yet without doubt, the poore husbandmans ſtate (by whoſe onely induſtrious labours all other eſtates are hourely vpholden) it being greatly impouerifhed by the ſmall prices of corne, and mightily oppreſſed through the exceſſiue rating of all other commodities elſe; I cannot poſſibly perceiue how this their augmentation of tillage ſhould in any ſort be helpfull, but euery way hurtfull to him.

Capn. Oh yes Sir. For if there were once a farre greater augmentation of tillage obtained, then euery husbandman (ſay they) ſhould hold (in his proper occupation) twice ſo much land as he held before.

Hydr. And what then, I pray thee? Would not the ſmall prices of corne (in ſuch an hourely exceſſe of all other things elſe) become a very ſhrewd cooling card to that his great ſtore of tillage, he hauing thereby, as much more toile im-

poſed vpon him, with a farre leſſe commoditie then he vſually reaped before? For tell me, I pray thee, whether it be the great ſtore of tillage, or the well manuring of tillage that breedeth abundance of corne? Hath not ſome excellent husband as much corne of one acre, as ſome haue of two or three? Be it therefore ſuppoſed that a poore husbandman, hauing in his occupation before, but bare fortie acres of arrable land, did yearely grow thereof ſome fortie quarters of corne at the leaſt: whereas now (when he hath ſome fortie acres more annexed to his Farme) hee hardly groweth fortie quarters of corne at the moſt. How much (thinkeſt thou) is this poore husbandmans ſtate aduanced by this their augmentation of tillage? May he not boldly put vp the whole gaine of his getings in his eye, & yet ſee neuer the worſe? Is he not properly promoted by tillage, being thereby ſurcharged now with a two fold toile, for a bare ſingle increaſe of corne? Is not his great abundance of arrable ground (through ſome lacke of good order) growne now ſo farre out of order and heart, as it will either yeeld him but little, or no burden at all? His charge of houſekeeping, of houſhold ſeruants, of horſes, of carts, of ploughs, with other odde implements, is mightily increaſed: and the great gaine of thoſe his daily endeauours, and induſtrious labours, as deepely decreaſed. How then is this poore husbandmans eſtate made any thing the better, by that their augmentation of tillage?

Capn. **Sir, he muſt procure him abundance of ſhéepe (they ſay) to amend his barren land by the often foulding thereof: and withall, he muſt get him a great companie of beaſts to bréede him good ſtore of compoſe, and thereby better his barren grounds by manuring of the ſame to the full.**

Hydr. This (indeed) is ſomething they ſay. But yet now (when the ſmall prices of corne haue ſo mightily impoueriſhed the poore mans purſe, as he is hardly able to buy him cloathes to his backe) where is ỹ meanes (thinkeſt thou) that

ſhould

ſhould compaſſe thoſe cattle? Corne he hath none to ſel: and many quarters of graine would not buy him halfe a quarter of a flocke to fould his ſaid barren ground. Or, be it ſuppoſed the man had money good ſtore to buy thoſe beaſts: where is the moſt conuenient place for their walke? or wherewithall ſhall he paſture thoſe cattell, when all his Incloſures and other laie-grounds are quite conuerted to tillage? Before this augmentation of tillage, a poore man might very well raiſe his whole rent from out of his Fallow-fields, thoſe fields affording him great ſtore of graſing to paſture his ſheepe: but when all his graſ-grounds are turned to tillage, that hope of gaine is growne out of vſe; and he may haply reape from his Fallow-fields now, ſome three or foure loades of thiſtles to recompence his paines in ploughing the ſame. For, conſider *Capniſtus* and marke it well, are there not (at this preſent) in euery Champion field, ſome ten, twelue, yea twenty hundred acres of laie-grounds at leaſt, which being (as it appeareth) in former times made arrable land, were all of them left laie by poore husbandmen, ſome two hundred yeares paſt or more. What was the maine cauſe (thinkeſt thou) that our fore-fathers (in former times) did make ſuch a mighty decay of tillage?

Capn. Surely Sir, either it was ſo becauſe thoſe poore husbandmen then could make no benefit at all by vpholding of tillage, corne being brought at that time to ſuch a low price, and all other things elſe at an exceſſiue reckoning: or for that thoſe husbandmen wanted both graſſe and hay for their cattell, and were therefore enforced for very great néed, to conuert their tillage againe into paſturing grounds.

Hydr. Thou ſpeakeſt aright: and therewithall doſt fully conclude euen this our diſordered perſons proper diſpute in a circular motion: not vnlike to the circular paces of a maultmil horſe. For, marke here I pray thee, the manner of this their prepoſterous prate. We muſt haue (forſooth) an augmentation of tillage, by conuerting all ancient Incloſures

and paſture-grounds into arrable land, for the ſpeedie abating of theſe exceſſiue prices of corne: and then (when corne is once come to ſo low a reckoning as the poore husbandman is not able to liue of his plough) we muſt forthwith turne the greateſt part of our tillage againe into paſturing grounds, for the neceſſary increaſe of graſſe and hay for our cattell. Tell me *Capniſtus*, whether theſe their changeable courſes, be not (in very deed) to make and marre, to do and vndo, becauſe the day is our owne till night. Yea tell me, I pray thee: whether this be not a proper roauing diſpute of theſe our round-about *Robins*, as if they were hunting the wild-gooſe chaſe? A man (without queſtion) might quickly purſe vp whole poake-fuls of wit, if he would but follow a while all theſe their extrauagant courſes, and wandring vagaries: and (in the end) be enforced to bring them backewards againe by the noſe, to let them then ſee (if they would not be wilfully blind) that the poore husbandman (ſo long as all other things elſe do ſtill continue their exceſſiue reckonings) is rather hindred, then helped by this their augmentation of tillage.

Capn. **But Sir, do you hold in good earneſt, that ſuch an augmentation of tillage would bring ſome hinderance now to our Common-wealth?**

Hydr. Perceiuing not hitherto, any reaſon at all to the contrarie, I vndoubtedly do, and may very confidently hold this one ſpeciall point: Namely, that ſuch a prepoſterous augmentation of tillage as theſe our polypragmaticall ſpirits do now ſo fiercely purſue, would rather be hurtfull, then helpefull to the poore husbandmans preſent eſtate: ſo long eſpecially as all other things elſe do thus continue (as we ſee) at ſuch an exceſſiue reckoning as I ſhewed thee, and thou thy ſelfe haſt confeſſed before. Beſides that, theſe our beaſtly [a] *bellie-gods* who babble ſo inconſiderately (I might ſay ſo baldly) about the abundance of corne, without due conſideration or further regard of any other as needfull commodities for publike good, they groſly imagine (as it ſeemes

a *Phil.* 3. 19.

by

by their courſes) that each Common-wealth is ſufficiently vpheld in an happie eſtate, all the while they haue plentie of bread and beere. But tell me (I pray thee *Capniſtus*) are not good dearies as conuenient euery way for euery houſe-keeper, as is plentie of corne? May butter and cheeſe, may milke and milke-meates be miſſed wholly in husbandmens houſes? What one familie at all throughout the whole country, may well be maintained without butter and cheeſe? What prety young brats may poſſibly be bred, or brought vp without milke? What fleſh-meates may fitly be roſted? what light ſtuffe may ſoundly be baked? what minced meates, what carrots, what parſneps, what other cates elſe may be buttered, where poore houſe-keepers can haue no butter at all?

Capn. Good Sir, this is euen certainly ſo as you ſay.

Hydr. Very well. Hereupon then let theſe our tippling *Tobacconiſts* tell thee with the beſt wits they haue in their head, how thoſe poore houſe-keepers may poſſibly compaſſe ſuch ſtore of milke, butter, & cheeſe without keeping milch-kine; how milch-kine may be maintained and kept without conuenient paſturing; and where ſuch conuenient paſturing may poſſibly be had, when all Incloſures and paſture grounds are ſo prepoſterouſly conuerted to tillage?

Capn. In deed Sir, as I (for my owne part) do hold it impoſſible for husbandmen to haue good dearies but by keeping milch-kine: ſo is it hard for them to keepe milch-kine at all, where Incloſures and paſture grounds are ſo prepoſterouſly conuerted to tillage. But yet (ſay they) this their augmentation of tillage would bring abundance of corne: and ſo poore husbandmen (hauing abundance of corne) might keepe (if neede were) their milch-kine with corne.

Hydr. I told thee euen now (and thou couldeſt not deny) that it is not the abundance of tillage, but the well manuring of tillage which breedeth abundance of corne. But be it here granted, that the abundance of tillage would vndoubtedly bring them abundance of corne; what then?

How would the exceſſiue prices of corne be any whit abated thereby, all the while that ſelfe ſame abundance is quite conſumed with keeping of cattell? And this their abundance of corne being that way conſumed quite, how then ſhall the Artificers, the Tradeſ-men, and poore labouring peoples eſtates bee any way bettered at all by ſuch abundance of corne, if corne (being ſo conſumed) did ſtill continue their exceſſiue great prices? By all which thou mayeſt plainly perceiue, that euen this their prepoſterous augmentation of tillage, it would either procure a preſent diminution of dearies, and ſo that way become very dangerous to the publike good of our countrey: or (if ſuch an augmentation ſhould maintaine good dearies by keeping milch-kine with corne) that then the ſaid Artificers, Tradeſ-men, and poore labouring people their eſtates could not be bettered at all, by any their ſuppoſed abatement of the exceſſiue prices of corne.

Capn. **Surely, the one or the other would follow thereof. And therefore Sir, theſe mens prepoſterous augmentation of tillage it doth but endanger their owne proper perſons, without bettering their owne, or the poore husbandmans ſtate at all.**

Hydr. Very true. But (for further demonſtration hereof) be it againe ſuppoſed that ſuch an augmentation of tillage would both breed an abundance of corne, and bring downe alſo the prices of corne; what then? When theſe our inſatiable ſuckers of filthy *fume* haue euen fragged their bellies with bread and beere to the full, would they then bee content (thinkeſt thou) with their preſent eſtates? It is a common ſpeech (I confeſſe) among thoſe our ordinary Ale-knights, that ſuch nippitatie new liquor wil ſerue very wel for meate, drinke, and cloath, if it bee ſoundly taken in a cold froſtie morning next a mans heart. But (howſoeuer their tongues run round when they are met on their ale-bench) can they and their families liue without fleſh-meate, or the offals thereof at the leaſt? Do thou aske them (I pray thee) whether there

there may be an exceſſiue abatement of beeues and muttons in *England* without the preſent impairing of our publike good? May the ordinary prouiſion of fleſh in any our markets, be much leſſe then it is any market day, without wonderfull hurt to the countrey in ſundry reſpects? Are not beaſts hides, ſheepe-skins, with ſuch other pelts elſe (notwithſtanding our daily, & our ordinary ſlaughter of beeues and muttons) euen litle enough in euery country? Doth not the great ſcarcitie of hides and skins make leather and ſhooes, with liquor for leather, and tallow for candle, exceſſiuely deare? Now then, thoſe our Artificers and Tradeſ-men, who keepe ſuch a comberſome coyle for corne (hauing once corne to their owne content) let them then tell me in ſadneſſe, whether themſelues, and the folke of their families, are able to liue long without any meate; to run, or ride without bootes; to go or walke without ſhooes, to worke day and night without any candle, or to diſpatch (in any good ſort) the moſt of their ordinarie trades without much tallow, and great ſtore of kitchin-ſtuffe compounded therewith? But how ſhould they haue fleſh-meate to eate, ſtore of leather for bootes and ſhooes, tallow for candle, or kitchin-ſtuffe at all for any their needfull affaires, without an exceeding great breede of beefes and muttons? And how ſhould ſuch an exceeding great breede of beefes and muttons be poſſibly bred and maintained, without very great ſtore of Incloſures and paſturing grounds? And where muſt ſuch ſtore of paſturing grounds be got (thinkeſt thou) if all Incloſures were prepoſterouſly turned to tillage?

Capn. **The certainty of your ſpéech is ſuch, as I am not able to contradict.**

Hydr. Beſides all this, when theſe our diſordered perſons haue (by much augmentation of tillage) euen crammed their bellies with bread and beere till they be readie to burſt: muſt they not likewiſe haue cloathes for their owne, and their families backes? But can they poſſibly make webs of cloath without any wooll? Or can they haue wooll to web, but by breeding

breeding abundance of sheepe? Or can such abundance of sheepe be bred without many Inclosures, and much pasturing grounds? But where may many Inclosures, and pasturing grounds be got, when all our Inclosures are prepostrously turned to tillage?

Capn. Surely Sir, these your apparent demonstrations of policie they are held in as high admiration with me, as were (in times past) the sundry Oracles from *Apollo Pythius* at *Delphos*. Howbeit, many others do hold, and my selfe haue heard some Preachers auouch in publike place, that this onely great breede and pasturing of sheepe, is the most greeuous bane and spoile of our land. The silie poore sheepe (say they) which are (by nature) the meekest creatures on earth, are now made the most merciless Minotaures in the world: for euery where now they do eate vp whole Townes, and deuoure the Inhabitants young and old.

Hydr. I hate from my very heart ỹ destroying of Townes and depopulation of countries, as a most barbarous crueltie beseeming rather the sauage Cannibals, then any sound hearted Christians. Assuring my selfe withall, that all those our vgly blacke rauens which seeke to [b] *dwell alone vpon the face of the earth* by that their vnspeakeable crueltie, shall one day be sure to feele a woe with a witnesse, and to haue [c] *the law of like* repayed double and treble vpon their owne pates. Yea and that they, and all theirs (without a speedie repentance) must vndoubtedly receiue their allotted reward [d] with wicked king *Ahab*. Although yet I doubt not at all but that those our great breeders of sheepe, which so make the best of their pasturing grounds without [e] *grinding the faces* of their silie poore Tenants, they are the blessed instruments of our bountifull God, for publike good. And therefore (concerning that point which thy selfe hath heard some Preachers auouch in publike place, about the great breeding of sheepe) howsoeuer I make no doubt but that those selfe same Preachers they deliuered then the priuate opinion and thought

b *Isa.* 5. 8.

c *Isa.* 33. 1. *Mich.* 2. 1. 2. 3. 4.

d 1 *Kin.* 21. 21.

e *Isa.* 3. 15.

thought of their owne proper hearts: yet when they ſhall hereafter ſomewhat more conſiderately examine the matter it ſelfe without any ſuch wry-reſpect, and according to the proportionable bounds of Chriſtian policie for publike good, I make no queſtion at all, but that they themſelues will eftſoones affirme, that (in thoſe their blind baiard-like bold ſpeeches againſt ſuch neceſſarie breeding of ſheepe) they were rather miſguided with the ſway of inordinate affection, than ſoundly directed with any authenticall rule of ſetled reaſon. For, howſoeuer thoſe our great paſture men do gather vp to them ſelues an exceeding great gaine by the breeding of ſheepe, as there is no reaſon at all, but that they which win it, ſhould weare it: yet ſurely (if I conceiue not the matter amiſſe) there is no one commoditie throughout the whole land more tending to the publike good of rich and poore, than the great abundance and mightie increaſe of ſheepe, as that which was [f] the ordinarie practiſe of all the Patriarkes, and which alſo receiued from time to time [g] an extraordinarie approbation from the vnchangeable prouidence of the eternall God. And (to let paſſe the much bettering of arrable ground by the foulding of ſheepe) this (I do verily ſuppoſe) may here be auouched for an infallible truth: that almoſt the third part of people in this our Engliſh Iland, are vpheld & maintained by the breeding of ſheepe. Whereupon this conſequent doth clearely demonſtrate it ſelfe to all the world, that thoſe men which prate purpoſely againſt the great breeding of ſheepe, they do either diſcouer (at vnawares) their wayward and enuious hearts againſt the breeders themſelues without any reſpect of publike good; or lay open at leaſt, their owne inconſiderate thoughts, and ſhallow conceipts concerning ſuch matters of publike regard.

[f] *Gen.* 13.2. 5. 6. *and* 24.35. *and* 26.14 *and* 29.6. *and* 30. 31.32.

[g] 1 *Sam.* 17.15. *Pſal.* 78.70.71 *Gen.* 24.35. *Pſ.* 144.13.14.

Capn. The one or the other muſt neceſſarily follow thereof. But Sir, if you be able (indéed) to demonſtrate ſoundly vnto vs, that almoſt the third part of people in this our Engliſh Iland are vpheld, and maintained by the

ordinary breeding of sheepe, you shall satisfie many concerning this point.

Hydr. I doubt not to demonstrate the same to the full. For first, let an exact suruey be had of those our great sheepemaisters themselues, as also of that their ordinarie retinue which they hourely imploy about the breeding & hearding of sheepe; then next, of all those our professed clothiers in Wales, in Cornewall, in Deuonshire, in Kent, in Essex, in Suffolke, in Northfolke, in Yorkeshire, Lancashire, Cheshire, Hallifax, Kendall, with other like places where cloathmaking is purposely professed and practised together, with all their whole families depending vpon them; then next, let the selfe same suruey be likewise taken of al the poore labouring people which are this way set hourely on worke by those our cloth-makers, about the seuering, sorting, towsing, carding, spinning, knitting, weauing, fulling, shearing, dressing and dying of wooll and of cloathes; then next, of all those prouident husbandmen who yearely defray their rents, and apparell themselues by the breeding of sheepe; and then lastly, of all those Artificers, Tradesmen, and poore labouring people which yearely do cloathe themselues, their wiues and families, with those webs of cloath which they vsually make of the gathering loakes that are scattered in pastures and fields by the breeding of sheepe: let (I say now) some sound and exact suruey be forthwith taken of all and euery of these, and I doubt not (when the accompt is cast vp in a totall summe) but that the whole wil amount to the third part of people in our land at the least.

Capn. The third part (say you Sir) nay, the better halfe I am sure.

Hydr. Go to then, tell me what one reason those Preachers haue to barke so bitterly against ỹ breeding of sheepe? or any man else to mislike of that one commoditie whereby the one halfe of our kingdome is so well set on worke, and which tendeth to the publike good of our countrey?

Capn. But Sir, howsoeuer there be great store of cloath-

making

making amongſt vs in *England*, yet cloathes (they ſay) are neuer the cheaper in *England*: and therefore they ſée not how poore men are bettered any thing at all, by the making of cloath.

Hydr. Though cloathes (in very deede) were neuer the cheaper by the great ſtore of cloath-making among vs in *England*, which is vtterly vntrue: yet would cloathes become more exceſſiuely deare among vs in *England* by much, were it not for the great ſtore of cloath-making throughout the whole land. And therefore howſoeuer theſe gaine-ſaying companions, do groſly imagine that the poorer ſort of people are nothing bettered by the making of cloath, yet ſurely if that one trade alone were diſcontinued among vs but for few yeares together; not onely the better ſort of men they would quickly begin to feele ſome very ſhrewd want, but many poore ſoules beſides (ſet on worke by that meanes) ſhould ſhortly haue hungrie bellies. Yea euen thoſe our *Tobacconiſts* themſelues would plod vp and downe with threadbare backes, and tattered tailes. But now tell me *Capniſtus* (I heartily pray thee) how any great ſtore of cloathes may poſſibly be made without abundance of wooll; which way, men may haue abundance of wooll, without a continuall breeding of ſheeepe; how ſuch a continuall breeding of ſheepe may well be maintained without abundance of paſture; and how ſuch abundance of paſture may poſſibly be had, where all our Incloſures are thus prepoſterouſly conuerted to tillage?

Capn. Surely Sir, I wot not which way to ſupply ſuch a want: and therefore I do fully referre the further anſwer hereof to thoſe our diſordered *Tobacconiſts* who labour ſo eagerly after ſuch a prepoſterous augmentation of tillage, without giuing regard at all to ſundrie other as needfull commodities as corne it ſelfe, for the orderly ſupportation of euery ſeuerall eſtate in the land. Wherein moreouer they declare (at vnawares) that as the water which driueth the mill, decayeth the mill: ſo ſurely, thoſe their diſor-

dered affections which so prepsterously enforceth them forwards in such an idle conceite of publike good, would turne (in very short time) to the fearefull subuersion of our publike good.

Hydr. That is vndoubtedly true, as may bee plainly demonstrated vnto them by a pregnant comparison, put downe by *Adrian* the fourth, vpon a very like occasion of discontentment.

Capn. Declare the comparison I pray you at large.

Hydr. With a very good will: this therefore it is. It came to passe on a time ([h] saith he) that all the members of a mans body conspired ioyntly against the poore stomacke, as against him (forsooth) who (by his insatiable rauine) did continually exhaust and deuoure the ordinarie labours of all the other members besides. For, whereas the eie it selfe was neuer satisfied with seeing, nor the eare with hearing; whereas the hands were bent each minute of an houre vpon their ordinarie labours, the feete became fearefully sorebated with trotting to and fro; the tongue was euen worne to the stumpes about the moderating of speech and silence; yea all the whole members were mutually deuoted towards the publike good of the whole body it selfe: onely (in this their generall carefulnesse and excessiue toyle) the stomacke it selfe (as they falsly surmised) he liued at ease, and whatsoeuer the rest of the members had carefully prepared before by any their mutuall labours, he alone deuoured vp the same by a prodigall waste. What neede many words? The rest of the members considering this, they do all ioyntly conclude to desist forthwith from all those their peculiar designements for publike good: and therewithall (withholding whatsoeuer conuenient sustenance from the said stomacke it selfe) they fully resolued to torture that their insatiable and slothfull aduersarie with the continuall want of nutriment. Vpon this their ouerhastie and headie resolution, one day was passed quite in a pining penurie. The second day followed more tedious and irkesome than the other before. But the third

[h] Policrat. *de nugis Curialium. lib. 6. cap. 24.*

was.

was ſo extremely byting and pinching to the ſtomacke it ſelfe, and all the ſaid members beſides, as they ioyntly began to faint and to fagge. Oppreſſed thus by vrgent neceſſitie, the members they aſſemble themſelues afreſh, very ſeriouſly conſulting about their owne, and that their ſuppoſed aduerſarie his preſent eſtate. In which their publike aſſemblie, the head it hung drooping downe; the ſhoulders (being ſhrewdly benummed) they ſhakingly ſhrunke together; the armes became weake; the hands vnable to hold themſelues vp; the feete were infeebled ſo ſore, as they could not poſſibly ſupport their appointed burden; the whole body it conſumed away; yea the tongue which vntill then was pregnant enough to pleade for the publike good of the whole body it ſelfe, it eftſoones began to faulter, and cleaue ſo faſt to the roofe of the mouth, as it had now no power in it ſelfe to propound and expound the publike occaſion of that their preſent calamitie. The caſe ſtanding fearefully thus, the whole members (by a ioynt conſent) they make their mutuall recourſe to their ſoueraigne Ladie the Heart, for preſent aduice in this their publike diſtreſſe: who (examining the matter with a more aduiſed and mature deliberation,) by the very ſway of ſound and ſubſtantiall reaſon did make it apparently euident to all the members, that this ſo exceeding a miſerie befell them all, onely becauſe of their former hard meaſure towards the ſaid ſtomacke their falſly ſuppoſed aduerſary. For, by withdrawing a competent ſuſtenance from him (he being the deputed publike diſpenſer thereof to the reſt of the members,) they did thereby alſo deprive thẽſelues of conuenient naturall nutriment. And (ſith none ought[i] *to go a warfarre at his owne proper coſt*) it cannot otherwaies be, but that (by withholding the publike maintenance from the ſaid ſtomacke it ſelfe) they themſelues were proportionably diſabled euery of them from the dutifull diſcharge of their proper deſignements for publike good. Neither may any blame thereof bee iuſtly imputed vnto the poore ſtomacke: becauſe he could not poſſibly diſtribute that publike

[i] 1 *Cor.9.7.*

ſuſtenance to the reſt of the members, which he receiued not firſt for himſelfe. And therefore (ſaith reaſon) I conclude it a ſafer courſe, and much more conſonant to natures ſacred direction, that a conuenient nutriment be primarily beſtowed on him who muſt proportionably diſtribute the ſame vnto others, then (by thus peeuiſhly depriuing the ſaid ſtomacke therof) to procure an ineuitable penurie vpon it ſelfe, and all the reſt of the members. Hereupon it came forthwith to paſſe (by reaſons pithie perſwaſion) that the ſaid ſtomacke being preſently repleate with corporall ſuſtenance, all the reſt of the members (by her operation) were proportionably, and mutually refreſhed together. Ladie Experience (the Schoolemiſtriſſe of fooles) making the reſt of the members now to perceiue their former exceeding great follie, the ſtomacke he was vniuerſally freed from all imputation of blame concerning this their needleſſe calamitie. Becauſe, howſoeuer he be (in very deede) an inſatiable deuourer of whatſoeuer their publike labours, yet doth he not ſo inſatiably feede thereupon for himſelfe alone, but likewiſe, for all the reſt of the members: and therefore, he being pined with a needleſſe penurie, they cannot but be miſerably pinched with a biting hunger. Surely *Capniſtus*, if thou examine the matter aright, thou ſhall find it euen ſo in the politicke body of euery particular countrey. Wherein, albeit the ſtomacke (the poore husbandman I meane) doth heape vp together exceeding much maintenance: yet doth he not heape vp the ſame ſo much for his owne proper vſe, as for the publike good of all the particular members in that ſelfe ſame politicall body. And therefore ſo much the more heedfull regard muſt hourely be had about the orderly ſupportation of that one eſtate aboue all the reſt: by how much the proſperous, or the pining condition of all other eſtates doth proportionably depend vpon that one eſtate aboue all the reſt. For be thou throughly aſſured of this, that there is proportionably euen one and the ſelfe ſame office of the ſtomacke in a naturall bodie, and of the poore husbandmans eſtate in euery politicall body.

body. Becauſe if the ſtomacke it ſelfe be hourely kept in good quarter, all the reſt of the members they are mutually refreſhed thereby. Whereas, if it be made empty of corporall ſuſtenance, how ſhould it then be able, either properly to ſupport it owne ſelfe, or collaterally to ſuſtaine the reſt of the members? And euen ſo, if the poore husbandmans eſtate be vpheld in an happie condition, the reſt of the members throughout the whole politicall body, are ſubſtantially and ſoundly ſupported from vtter confuſion. Whereas, if the poore husbandmans happie eſtate be fearefully impouerifhed, how ſhould any eſtate elſe in that ſelfe ſame politicall body be poſſibly enriched, or ſafely preſerued? And therefore let theſe our diſordered *Tobacconiſts* take heede in time, leſt (by this their prepoſterous augmentation of tillage vnder an idle and fained pretence of publike good) they do not hurt themſelues and the reſt of the members in this our politicall body, to the vtter ſubuerſion of our publike good. For if corne it ſelfe (by this their augmentation of tillage) ſhould inconſiderately and cauſeleſly be brought to ſuch a ſmall price, as the poore husbandman (all other things elſe continuing at an exceſſiue great reckoning) be not able to ſuſtaine himſelfe and his familie: how ſhould he poſſibly be able to afford any publike maintenance to all other ſtates elſe in the politicall body?

Capn. Surely Sir, this comparifon doth ſet forth the matter ſo plaine, as none now but ſenceleſſe and péeuiſh idiots may poſſibly be ignorant thereof. Although yet (for all this) there be many rich Parſons and Vicars in ſundrie pariſhes, who likewiſe do keepe a comberſome coyle about this their prepoſterous augmentation of tillage, as an vndoubted preſent good meanes for publike good: commending each enterprice that waies attempted, and wiſhing an happie ſucceſſe to the ſame.

Hydr. Why *Capniſtus*; neuer wonder at this. For ſo [k] *Demetrius the ſiluer-ſmith* he kept a comberſome coile, concerning the proſperous and happie eſtate of his ſiluer-

k *Act.* 19. 14. 15.

ſhrines.

ſhrines. In ſo much as he called together the workemen of that ſelfe ſame trade, and told them ſaying: Sirs, you all do very well know, that (by this our craft) we haue gotten our goods. Declaring (by this his pernicious prattle) that it was neither the loue of Religion, nor the honeſt care of publike good that ſet him ſo greedily a gog in that his turbulent courſe, but the onely inordinate deſire of his owne, and of thoſe his copartners priuate reſpects. If theſe pratling prieſts thou ſpeakeſt of now, were carried with wrie reſpects, and ſuch other like priuate motions about any their vndutifull managings of theſe late diſordered and diuelliſh attempts, they may rather more truly be termed the peſtilent Parſons of poyſonſome pariſhioners, than the prouident Paſtours of a peaceable people; yea and the Demetrian Vicars of moſt deteſtable villanies, rather than the honeſt deputed Vicegerents of Ieſus Chriſt concerning the Chriſtian ſubiection of dutifull ſubiects. Declaring themſelues to be ſuch [l] *inſatiable dogs as neuer haue enough*: and therefore, they do all of them looke to their owne proper waies, euery of them ſeeke his peculiar aduantage, & after his owne priuate gaine, without giuing a due regard to the publike good.

l *Iſa.56.10.11*

Capn. **But Sir, what might it be that makes thoſe our rurall Parſons and Vicars ſo ruſtically mad vpon that ſo miſchieuous a matter in hand, if the augmentation of tillage doth tend ſo little to the publike good?**

Hydr. I cannot certainly ſet downe the reaſon of that their vnreaſonable applaud to ſuch a peſtiferous purpoſe, vnleſſe I did certainly know the very thought and intent of their ſecret hearts. Howbeit, if the ſecrets of the heart it ſelfe may ſhrewdly be geſſed vpon, by the [m] very outgoings they haue to any externall action, then ſurely this their prepoſterous approbation of any ſuch a pernicious practiſe, it could not poſſibly proceede from any good motion; the beſt that may be conceiued thereof is this: namely, that as thoſe kind of perſons are commonly [n] *deſtitute of all vnderſtanding*, ſo (it may be) they but drouſily dreamed that this prepoſterous augmen-

m *Math.15. 18.19.*

n *Iſa.56.11.*

augmentation of tillage would vndoubtedly bring forth an augmentation of tithes; and that ſuch an augmentation of tithes, would more abundantly increaſe their augmentation of worldly traſh. And that therefore (vpon this their fantaſticall fliggring confidence) when the whole countrey was o *full of confuſion*, it may be they thought it not greatly amiſſe, to keepe ſuch a comberſome conſort with that raſcabilian rout who ſo diſorderedly made the late vprore, and euen mainely to crie out among them and ſay, p *Oh great is Diana of the Epheſians*; or rather more plainly thus: Great q *gaine* without doubt, will grow yearely to vs, by this their prepoſterous augmentation of tillage. Howbeit, if theſe pedling Parſons and Vicars were but once enforced to find and feele in their proper experience, that ſuch a prepoſterous augmentation of tillage did afford them no further augmentation of tithes then they reaped before, yea and that thoſe ſelfeſame tithes which thus befall to their portion, are farre worſe in quantitie and qualitie both, then were thoſe their former tithes which they poſſeſſed before, when there was leſſe ſtore of tillage by much; and (which more is) that (notwithſtanding the badneſſe thereof) they are eftſoones enforced to beſtow a twofold labour in gathering the ſame: ſurely when their proper experience hath made them perceiue the plaine truth of the premiſſes, they will then crie out to their ſeruants and ſay, Sirs, we haue now adaies a very long harueſt for a little corne. For fie vpon this prepoſterous augmentation of tillage: it was neuer well with the Common-wealth, ſince the ſame was firſt ſo fantaſtically ſet on foote. For euery huſbandman now hath ſo much arrable land in his proper poſſeſſion, and ſo little manure withall to make it more burthenſome, as he loſeth one acre while he is ſore toyling about another. The land (for want of good order) is now ſo cleane out of order and heart, as it yeeldeth more weeds then corne: yea and the corne which it commonly beareth is ſo leane and ſo light, as it affordeth no floure at all. What ſayeſt thou now *Capniſtus*, to theſe our counrrey Parſons and Vi-

o *Act.* 19 29.

p *Act.* 19.28.

q *Gen.* 34. 13.

cars who ſo highly applaud theſe publike diſorders?

Capn. **Surely Sir, if the ſequele ſhould thus fall forth, I might boldly affirme, that the iudgement of God were iuſtly vpon them.**

Hydr. Very true as thou ſayeſt. For, as it is a moſt filthie ſhame for them, to yeeld their vnderhand approbation towards any ſuch publike diſorders: ſo ſurely, had they but one dramme of Gods grace in their hearts, one ſcruple of a ſubiectlike ſubiection in their heads, yea one iot of an honeſt humanitie in any of their minds; they would hold it much more beſeeming their perſons and places, to teach their pariſhioners al holy ſubiection towards their ſuperiours; to beate downe very bitterly whatſoeuer diſorders ſhall but put out their head againſt our poſitiue lawes, and the publike peace of our ſoueraigne Lord the King; yea and euen rather to hazard their proper perſons and ſtates about the timely ſuppreſſing of euery ſuch deſperate attempt from priuate perſons, than either by deed, by word, or by countenance, to giue any encouragement at all to ſuch a prepoſterous proiect. Howbeit as [r] *wiſedome* is euermore *iuſtified of her owne* proper *children:* ſo ſurely, there was neuer yet any one faction ſo filthie in nature, ſo foule in apprehenſion, neither yet ſo furious in practiſe, but the ſame had euermore either the primary ſproute, the prepoſterous proceeding, the pernicious progreſſe, the peſtiferous perfection, or the peſtilent approbation at leaſt of ſome of thoſe ſimple Sir *Iohns*; who rather ſhould ſoundly conuince, then ſeditiouſly confirme the ſame. Howbeit, as euer there hath bene, ſo ſtill there will be [s] *like people, like prieſt.* That ſo (the baſe people practiſing, and the bad prieſt approuing ſuch peſtilent practiſe) they might all ioyntly become liable to one and the ſelfe ſame determined iudgement of God againſt ſuch diſordered attempts: according to the teſtimonie of the Prophet who ſaith, [t] *The prieſts they eate vp the ſinnes of my people, and lift vp their minds* in theſe their palpable iniquities. Therefore there ſhall be like people, like prieſts: for I will viſite their waies vpon themſelues,

r *Mat.* 11. 19.

s *Hoſ.* 4. 9.

t *Hoſ.* 4. 8. 9.

ſelues, & reward their wicked deeds vpon their owne pates. By all the premiſſes then thou maiſt plainly perceiue, that (notwithſtanding whatſoeuer thoſe our diſordered *Tobacconiſts* pretend, or theſe our men-pleaſing prieſts do prate) about their prepoſterous defence) the poore husbandman his eſtate (ſo long as all other things elſe do continue at ſuch an exceſſiue reckoning) is rather hindered then helped by this their prepoſterous augmentation of tillage.

Capn. **God Sir, the whole matter it ſelfe (in my poore apprehenſion) is ſo apparently euident, as I am able [u] to ſay nothing thereunto either good, or euill.** [u] *Gen.24.50.*

Hydr. I hope, by this time thou maiſt plainly perceiue the falſly ſuppoſed goodneſſe of that prepoſterous worke which was ſo perniciouſly applauded among the very garbage of humane ſocieties: namely, thoſe the deſperate attempts of theſe our diſordered *Tobacconiſts* againſt the long ſetled peace of this our publike ſtate, in a matter eſpecially of ſuch ſlender importance and ſo needleſſe moreouer, if all other things elſe be ſoundly reſolued.

Capn. **But Sir, do you hold (in good earneſt) the augmentation of tillage a matter moſt needleſſe, eſpecially in this our age?**

Hydr. I tell thee this in good earneſt: it muſt either be needfull, or needleſſe. But howſoeuer the augmentation of tillage may very truly be ſaid to be ſimply good init ſelfe, becauſe it was [x] *the primarie ordinance appointed by God* for mans preſeruatiõ & practiſe: yet do I not hold it ſo needfully good for ỹ preſent, if all ſorts of people in our publike ſtate be proportionably reſpected, according to the ſeuerall qualities of their perſons and places. For how may this their prepoſterous augmentation of tillage be held now ſo needfully good, it being euery way ſo hurtfull as thou heardeſt euen now, the preſent condition of our publike ſtate being duly conſidered? Then next, a matter but needleſſe it may ſeeme to be for the preſent: becauſe corne is not now ſo exceſſiuely deare, but that each man (of what ſort ſoeuer) may as ſufficiently [x] *Gen.3.23.*

be able to maintaine his proper eſtate, by paying two ſhillings ſixe pence the buſhell, as were the people of thoſe former times, when they payd but ſixepence the buſhell.

Capn. **I pray you Sir, demonſtrate this point more plainly for the better ſatisfaction of my ſelfe, and all others beſides.**

Hydr. This thing is ſo plaine of it ſelfe, as it needs no plainer demonſtration at all, then the former, and now preſent experience. For who doth not ſee, but that the whole Peeres of our kingdome, & Nobles, the Gentrie, & Yeomanrie alſo, might much better maintaine their eſtates in former ages with ſome fiue hundred, three hundred, or one hundred pounds rent at the moſt, when all other things elſe appertaining to their houſhold prouiſion, their ordinarie attire, and the moderate pompe of their perſons and places did generally run at ſo low a rate, then they may now (in this preſent age) with a thouſand, ſixe hundred, or three hundred pounds rent at the leaſt, when all thoſe the former ſupplies cannot poſſibly be gotten without an exceſſiue reckoning?

Capn. **I am iuſt of your mind for that. But Sir, theſe our great perſonages (ſay they) do prodigally and waſtefully conſume ſo much wealth vpon ſuperfluous buildings, and ſumptuous apparell, as they cannot poſſibly vphold their eſtates, without an exceſſiue polling and pilling of all their poore Tenants: and there is the welſpring it ſelfe of all their wants.**

Hydr. I intend not now to pleade for, much leſſe to put downe any *patrocinium* at all to mens ſuperfluous expences, how many, or how mightie ſoeuer: hauing ſo ſufficiently cenſured the ſame a little before. Although yet (reſpecting theſe great mens *perſons* [y] *and places*, the [z] *royalties of Salomons houſe, the clothing of the Kings daughter* [a] *in beaten gold with rayment of needle worke*; the acuſtomable [b] *wearing of ſilkes, and ſoft apparell, in Princes courts*; yea and that [c] *ſeame-leſſe coate of our* Sauiour Chriſt being wrought vpon throughout) I dare not denie a different dignitie in apparell, in diet, in ſumptuouſneſſe

y *Deut.* 28.13. *Pſal.* 45.7. *Eccluſ.* 38.25. &c.
z *Math.* 6.29.
a *Pſal.* 45.9. 13.14.
b *Math.* 11.8.
c *Ioh.* 19.23.

ouſneſſe in buildings and euery way elſe, from the baſe and vulgar ſort; which made me euen purpoſely put downe the moderate pompe of their perſons and places in my former ſpeech, as a pompe reſpectiuely permitted vnto them by the Almighty himſelfe. Howbeit *Capniſtus* ſeeing thou thy ſelfe art iuſt of my mind (as thou ſaideſt euen now) cõcerning our purpoſe propounded, I will therefore (without further delay) proceed in the reſt.

Capn. **Do ſo Sir, I pray you: and firſt, how they husbandmans ſtate is euery way now as good as in former times.**

Hydr. Why man, who makes any queſtion at all, but that the poore husbandman may as competently, as commẽdably, and as contentedly continue the good eſtate of himſelfe, and his husbandrie, now when he ſits vpon twentie pounds rent, and growes but threeſcore quarters of corne at the moſt, as he might haue done in our forefathers daies, when he payed but twentie nobles rent by the yeare, and reaped twelueſcore quarters of corne at the leaſt, all other things elſe being proportionably and euenly reſpected according to their different rates and reckonings? For when as one buſhell of barley (being then ſold for fourepence in former times) was able to buy him but one pound of candle: one buſhell of barley now (being ſold for two ſhillings ſixpence) will purchaſe this poore husbandman, a pound of candle, a pound of hops, a quarter of lambe, three pennie-worth of bakers bread, & a gallon of good ale at the leaſt; & ſo forth proportionably for the reſt of any his other needfull affaires.

Capn. **The caſe is apparently euident concerning the husbandmans happie eſtate: but how for the inferiour ſorts of ſubiects?**

Hydr. The ſelfeſame proportion (reſpecting their ſeuerall perſons and places) will fitly ſerue for euery of them. For who ſeeth not but that the Artificers, Tradeſmen, and poore labouring people (being painefull in their callings, frugall in their gettings, and prouident in all their diſpendings) may

as competently, and as conueniently maintaine themſelues, and the folke of their familie now, with beſtowing two ſhillings ſixpence vpon euery buſhell of corne, as their fore-fathers might haue done in former ſeaſons when they payed but ſixpence for euery buſhell. For euen as the prices of corne are now increaſed, ſo ſurely the different prices of their ſeuerall traffickes, their ſundrie commodities, and ordinarie labours, they are likewiſe proportionably augmented and raiſed accordingly, ſo as the different times haue brought no diſparagement at all to their different ſtates. I will make it more apparently manifeſt by this demonſtration: When a Shoo-maker (in former ſeaſons) might readily buy him a buſhell of corne for ſixpence, in thoſe ſelfe ſame times he hardly could ſell a good paire of ſhooes for ſixpence. And whereas a Shoo-maker now payeth two ſhillings ſixpence for euery buſhell of corne, he may now alſo ſell the like paire of ſhooes for two ſhillings ſixpence. So as one paire of ſhooes (in former times) would buy but a buſhell of corne: and one paire of ſhooes (in our preſent daies) will likewiſe procure him a buſhell of corne. Theſe things being certainely ſo, the Shoo-makers ſtate is much better now, then was the Shoo-makers ſtate in former ſeaſons. For, this Shoo-maker hauing once procured him a buſhell of corne with one paire of ſhooes, which alſo his fore-fathers were forced to giue for a buſhell in former ages, he hath fully as many ſhooes remaining for his further vſes, as had his fore-fathers before him, yea and each paire of his will be fully as much worth as fiue paire of the like in his fore-fathers daies. And as in this one, ſo likewiſe in all other trades elſe, according to the ſelfe-ſame proportion of perſons, of times, of trades, and of traffick.

Capn. **It is euen certainly ſo as you ſay. And therefore I wonder what ſhould make our Artificers, our Tradeſmen, and poore labouring people ſo malcontent as they are, with their preſent eſtates.**

Hydr. It is not any vnauoydable want (I aſſure thee) but

a fantaſticall wantonneſſe rather, which (ſhaping their ſhooes now a great deale higher in the inſtep, then did their fore-fathers in former times) doth make them ſo malcontented. My meaning is this. Our men (hauing now more ambitious, more aſpiring and haughtier hearts than had their fore-fathers before them) they cannot[d] *content themſelues with meate, drinke, and clothing*, with that competencie (I meane) where-with their fore-fathers were fully contented before them: or (at leaſt) they will not be pleaſed before ſuch time as they haue abundance of bleſſings, to[e] *conſume the ſame* vpon their inordinate and licentious affections. For let our Artificers, our Tradeſ-men, and our poore labouring people be as induſtrious now in their different degrees, as diligent in their ſeuerall callings, as painfull in their ordinary labours, as prouident in getting, as carefull in keeping, as frugall in diſpoſing, and as heedfull in their domeſticall diſpendings as were their forefathers before them: and I ſee not (as yet) to the contrary, but that (the premiſſes themſelues being proportionably and rightly reſpected) they might euery way liue in as happie a ſtate as did their fore-fathers before them. But when thoſe men were induſtrious, and our men are riotous; when they were diligent, and ours too too lazie; when they were painfull, and ours ouer playfull; when they were prouident in gathering, and ours profluuious in ſcattering; when they were carefull in keeping, and ours careleſſe in ſauing; when they were frugall in diſpoſing, and ours prodigall in beſtowing; when they were heedfull in diſpending, and ours altogether heedleſſe in diſperſing: how ſhould they poſſibly accord in their proper conditions, when there is ſo great diſcord in their diuerſe profeſſions? How ſhould they conſent in their equall properties, when they diſſent ſo much in their ſeuerall practiſes? or how ſhould they iump pat in their congruent ſtates, when they ſo greeuouſly iarre in their different ſtirres? The Tradeſ-men (in former times) would not willingly ſpend ſo much in ſeuen yeares together about the neceſſarie decking vp of themſelues, their wiues, and ſeauen

[d] *Phil* 2. 11. 12. [e] *Iam.* 4. 3. 1 *Tim.* 6. 8. 9.

ſmall

ſmall children, as our Tradeſ-men now do wilfully waſte about the needleſſe trimming vp of proud Tag-tailes their wiues in leſſe then one quarter of a yeare, or two at the moſt. The ancient Artificers then would not vſually prouide ſo many delicate diſhes for themſelues and their families in a whole twelue-moneth together, as our new vpſtart Artificers do now commonly procure for each Sundaies dinner at leaſt. Milke, cheeſe, and butter, was a rich and bountifull banquet with them: Pig, porke, and lambe is nothing with ours, vnleſſe alſo they haue a whole quart of ſacke to kindle their queaſie ſtomackes withall. It was very much with poore laboures then, to play one poore halfe-pennie at cards throughout a whole Chriſtmas together to cobble their ſhooes: it is nothing with our loyterers now, to lauiſh forth twelue-pence a weeke at one vnthriftie, or poope-noddie at leaſt, for whole gallons of ale to comber their cockſcombes withall. It was fully ſufficient for the common ſort then, their wiues & poore children, to be reputed good, honeſt, plaine countrey people: whereas our vulgar ſort are neuer ſatisfied now, vnleſſe themſelues be reckoned the odde burgo-maſters of euery pariſh; vnleſſe their proud wiues be gentilized with, May it pleaſe your good worſhip at euery word; vnleſſe my yong princkcockes their ſonnes be maiſtered with long lowſie huge lockes on their head, and a guilt-dagger forſooth, behind at their backes; yea and vnleſſe my prettie pigſ-nie their daughters bee ladified with a tucke on their tailes, and a paire of new pumpes on their heeles for hurting their kibes. So as howſoeuer our anceſtours liued honeſtly, & contentedly with their former conditions, it is no maruell at all if theſe our late vp-ſtartes be monſtrouſly malcontent for their proper eſtates; without any one occaſion at all from the ſcarcitie of corne for want of more tillage.

Capn. Surely Sir, if you had bene lodged theſe ſeauen yeares together in the very cloſet of our common peoples hearts, you could neuer haue layed forth more roundly, the fooliſh humours of thoſe their fantaſticall heads. Yea and all

all men may now plainly perceiue, that it is not any want of corne, but the wantonneſſe rather of their lewd diſpoſitions that makes them diſcontented with the times, with their ſtates, and with whatſoeuer elſe is oppoſite to their humorous affections.

Hydr. Very true as thou ſayeſt. For the times themſelues are as tollerable now, as euer before; their ordinarie eſtates as competent now, as euer before; the great plentie of corne as exceeding much now as euer before; yea and the prices alſo of corne as proportionably conuenient as euer before, if all things elſe bee rightly reſpected: onely our mutable minds are now growne quite out of order, and that is the onely maine cauſe which maketh vs ſo malcontent in our ſelues, and ſo miſchieuous alſo againſt the publike good of our preſent ſtate. But be it ſuppoſed there were now ſome preſent want of corne in our countrey, as theſe our diſordered perſons may ſeeme to ſuggeſt, might not this want (thinkeſt thou) be much better ſupplied, than by theſe their diſordered attempts about the vntimelie diſparking of all Incloſures, for that their needleſſe augmentation of tillage?

Capn. God Sir, I ſée not (as yet) how theſe our vnruly *Tobacconiſts* may be brought to conceiue the reaſon hereof.

Hydr. When proud horſes (being handſomly had forth to the chriſtall ſtreames) may not poſſibly be made to drinke, canſt thou conceiue any other reaſon of this their wilfull refuſall, but the onely pride of their ſtomacks which maketh them ſo cauſeleſly to diſtaſte the good and wholſome water before them?

Capn. No ſurely Sir, that is the onely cauſe, I verily ſuppoſe.

Hydr. And euen ſo in like manner, it is the onely height of our proud *Tobacconiſts* minds that will neither ſuffer themſelues to ſee the depth of their deſperate follie herein, nor yet let them be handſomly led forth to a better dexteritie, from ſ approued iudgement of others. For let the earth but yeeld

yearely the like abundance of graine that it now ordinarily groweth from time to time: and I doubt not at all but the prices of corne may ſtill be continued in the ſelfe ſame reaſonable reckoning which they hold at this preſent, yea and (perhaps) be brought to a lower rate (as neede ſhall require) if the obſeruations I could giue them herein, were rightly reſpected.

Capn. Put downe thoſe obſeruations, I beſeech you Sir.

Hydr. Nay, ſoft here a while. For as I am not (I aſſure thee) a profeſſed Politician, ſo dare I by no meanes preſume to put downe political orders for the publike State, in a kingdome eſpecially ſo prudently gouerned.

Capn. Let no ſuch needleſſe conceite (I beſeech you) withhold your Chriſtian care from ỹ publike good of your countrey. For as it was no preſumption in [f] *Naamans* little girle to propound, nor any preiudice to the reputation of *Naaman* to practiſe her prudent aduice for the timely reſtauration of his diſeaſed bodie to it priſtinate eſtate: ſo is it no arrogancie in your owne ſelfe, nor derogancie at all from the iuſtly deſerued dignity of any our politike ſtateſmen, to referre your good thoughts (for the publike good of your countrey) to a publike conſideration. And therefore, feare not to put your obſeruations vpon termes at ỹ leaſt, whatſoeuer diſlike enſue thereof.

f 2 *King.* 5. 3.

Hydr. I do willingly conſent to this thy reaſonable and honeſt perſwaſion. Firſt therefore, if it might but pleaſe his excellent Maieſtie, to command from time to time, a ſtrict execution of all thoſe penall ſtatutes which were formerly g prouided againſt the needleſſe tranſportation of corne and victuals into forreine parts, beyond ỹ ordinary prices of corne put downe in thoſe ſtatutes; with a ſeuere exaction of the penalties appointed, at the hands of ſuch husbandmen firſt, as conuey, or cauſe to be conueyed their corne to any hauen or port to be ſo tranſported; at the hands alſo of ſuch inſatiable Merchants or others as do ſo tranſport our ſaid corne; and then laſtly, at the ſhip-maiſters and marriners hands for

g *See Pultons Abridgment in the ſtatute of corne and graine. See the ſtatute of 1. & 2. Phil. & Mar. Alſo the ſtatute of 5. Elizab. 5. 27*

ſo

ſo tranſporting the ſame: & I doubt not but that there would be plentie enough of corne in our countrey, and the ſame continued from time to time at a reaſonable rate.

Againe, if his ſaid Maieſtie might eſtſoones be pleaſed to [h] become very prouident in granting ſo many needleſſe licenſes to any of thoſe our monopolian Merchants eſpecially, who do nothing elſe in effect, but ſhip ouer our corne, with other the like ſubſtantiall commodities of their natiue countrey into all forreine parts, and bring home from thence their trifling toyes; I meane boxes, hobbie-horſes, and rattles for little young babes, loombe-workes and laces for young ladified laſſes; proud pomanders, perriwigs, and ſquirrels tailes for prickmadaintie fooles, with other like trumpry traſh: and I doubt not but that there would be plentie enough of corne in our countrey, and the ſame continued from time to time at a reaſonable rate.

h *See Pultons Abridgment ibid. 3. 4. Item ibidem, in the title of corne and graine. 3 4.*

Againe, if his ſaid excellent Maieſtie might likewiſe be pleaſed to command from time to time, the like ſeuere execution of penall lawes, prouided [i] againſt all Fore-ſtallers, Regrators, and Ingroſſers of corne and victuals, with a full exaction of the penalties appointed againſt euery offender therein: and I doubt not but that there would be corne enough in our country, and the prices continued from time to time, at a reaſonable rate.

i *See Pulton, in the ſtatute againſt fore-ſtallers, &c. See the ſtatute of 5. Edw. 6. 14.*

Againe, if his ſaid Maieſtie might be pleaſed to giue it in ſpeciall charge, that the Iuſtices of euery countrey ſhould from time to time [k] take a diligent ſuruey and view whether any of our countrey cormorants do accuſtomably keepe vp in their hands, ſome two, three, foure, fiue, yea ſixe yeares corne together, firſt for the feeding of rats, mice, weaſels, and then (being good for no purpoſe elſe) to bee tumbled forth by whole quarters at once for hogs and ſwine; with a very ſeuere and ſharpe puniſhment for ſuch as ſo filthily conſume the good bleſſings of God: & I doubt not, but that there will be plentie enough of corne in our countrey, and the prices continued from time to time, at a reaſonable rate.

See 5. Eliz. 5. Item: 27. Eliz. 11.

k *See Pultons Abridgment in the title of Farmers. 2. Item, ibid. in the title of corne, 10.*

Againe, let his Maieſtie be likewiſe pleaſed to giue ſtrictly in charge from time to time, that [l] no royſters, ruffians, riotous perſons, nor tippling *Tobacconiſts* do continue day by day, and night by night, at tippling Alehouſes in a needleſſe gormandizing, carouſing, quaffing, and ſwilling in of wine, ale, and beere, as they vſually do; but [m] be induſtriouſly held and kept to their ſeuerall callings and labours: and I doubt not but that there will be plentie enough of corne in our countrey, and the prices therof continued from time to time at a reaſonable reckoning.

Againe, let his excellent Maieſtie be likewiſe pleaſed to command very ſtrictly [n] the due execution of lawes from time to time vpon rogues, vagabounds, and ſturdie-beggers, who like greedie Caterpillers, deuoure the good bleſſings of God, and as idle drones, do but ſucke vp the ſweete of other mens labours; as alſo [o] vpon any their maintainers and releeuers; together with ſuch and ſo many as [p] neglect their timely apprehenſion: and I doubt not but that there will be corne enough in our countrey, and the prices thereof continued ſtil at a reaſonable rate.

Briefly, let his ſaid excellent Maieſtie be likewiſe pleaſed to command his ſaid Iuſtices in euery countrey, from time to time [q] to execute very ſharply the breach of his lawes vpon all diſordered Alehouſes, as alſo to put preſently in practiſe [r] the ſpeedie ſuppreſſing of ſuperfluous Alehouſes to the ſixt part at the leaſt in our land: and I doubt not to haue plentie enough of corne in our countrey, and the ſame at a reaſonable rate from time to time. For I make no queſtion at all, but that ten hundred thouſand quarters of mault at the leaſt (beſides the abundance of wheate and other the good bleſſings of God) are very riotouſly, waſtefully, and needleſly beſtowed from yeare to yeare in our land, by reaſon of ſuch ſuperfluous tippling houſes: which ſaid mault, wheate, and the reſt of Gods good bleſſings (being otherwiſe moſt frugally diſpended onely for the preſent neceſſitie of his Maieſties ſubiects) would make more plentie of corne in our land by much:

l *See the Canons againſt reſorting to Alehouſes.*

m *See Pulton in the title of labourers, ſect.* 2.3.13. *Alſo in the title of poore people, ſect* 22.

n *See Pulton in the title of vagabonds,* 1. 2. *&c.*

o *Ibidem* 11.

p *Ibidem* 10.

q *See Pulton, in the title, Alehouſes. ſect.* 2.

r *Ibidem ſect.* 1.

much, and continue the same from time to time at a reasonable rate, without any such needlesse augmentation of tillage.

Capn. Surely Sir, if these things were prouidently obserued, and carefully executed from time to time (as in equitie they ought) according to the true intent and meaning of law, we should haue from yeare to yeare such abundance of corne, and at so reasonable a rate withall, as the augmentation of tillage would rather be hurtfull then helpefull to all estates: and therefore that the disordered enterprice of those our tippling *Tobacconists* (for any thing I do perceiue) was idle, and vtterly needlesse.

Hydr. Very true as thou sayest, and the needlesnesse also thereof may yet be made more apparent by much, if thou considerest rightly the very true cause it selfe of these our *Tobacconists* wants. Which their said wants arise not (I assure) from any defect of corne in our countrey, or through the excessiue prices of corne for the present, but rather from their owne inordinate riotous, licentious, and loytring carriage. For, what is the cause that all other Artificers, Tradesmen and poore labouring people do now (notwithstanding this falsly supposed want of corne, and the excessiue prices of graine) so competently and so commendably maintaine their seuerall charges, with monie from time to time in their purse for any their needfull affaires: and these our disordered *Tobacconists* are each houre so oppressed with penurie and want, as they are eftsoones enforced to aduenture vpon such vndutifull and desperate attempts, to preserue them and all theirs from famine and hunger?

Capn. Howsoeuer I my selfe might shrewdly ghesse thereat, yet can I not certainly set downe the certaine reason thereof: and therefore do heartily intreate your assistance therein.

Hydr. With very good will. Wherein this also obserue by the way, that if it were the present want of corne, or that the excessiue prices of corne might iustly be adiudged the

cauſe thereof, then all other poore men beſides, hauing far greater charges than they, and (ſetting their painefull labours apart) as little to take to as any of them, ſhould haue as great cauſe to complaine of their wants as themſelues. Neither is it their want of a competent skill, or ſufficient ſtrength of bodie to maintaine their labours that conſtraines them thus to complaine: for therein they farre exceede, and go beyond thoſe other poore men by many degrees. But it is their onely want of grace, their want of a Chriſtian conſcience, their want of an honeſt heart, and the want of a readie will to walke induſtriouſly in their ſeuerall callings, that cauſeth this ſtirre. It is their lazie, their loytring and idle life, being hardly brought to labour ſoundly one day in a weeke. It is their prodigall diſpending of whatſoeuer they get, about their filthie *Tobacco fumes*, and ſuperfluous carouſing cups. It is their fine daintie tooth, their exceſſe in apparell, and their riotous behauiour in euery place. Yea it is their profluuious laſhing forth of whatſoeuer they get, at cards, dice, and other vnlawfull, nay rather vnthriftie paſtimes. And now when all is thus ſpent, yea more than all, and themſelues growne impatient in that their penurious eſtate, then forthwith they make moſt dangerous outcries about their priuate wants, and moſt deſperately vndertake a cauſleſſe ſupply thereof, by their diſordered diſparking of all Incloſures forſooth, vnder a falſe pretence of the needleſſe augmentation of tillage. By all which thou maiſt plainly perceiue, how peſtiferous thoſe their bad practiſes are to the long ſetled peace of our Soueraigne Lord the King: and conſequently, how pernicious withall to the preſent good of our publike State.

Capn. **Sir, the caſe is apparently euident, like the Sunne in his ſtrength, ſo as euen all (but ſuch as are wilfully blind) may very eaſily eſpie the euident truth thereof.**

Hydr. Very true as thou ſayeſt, And therefore, that theſe our poor-blind platformers in publike affaires, as alſo, euery of their polypragmaticall applauders may the more readily be

be made to recouer a cleare vnderſtanding concerning theſe matters, let vs now next, endeuour to draw thoſe ſ *filthie* *ſcales* of corruption from out of their eies, by demonſtrating yet more plainly to euery of them what further peſtiferous perils to the preſent good of our publike State did ſtill proceede, and poyſonſomely breake forth from thoſe their deſperate attempts. For here I would haue thee to obſerue afreſh, that the late diſordered enterpriſe of thoſe our intemperate *Tobacconiſts*, it was not onely flat oppoſite to the well eſtabliſhed peace of our ſoueraigne Lord the King as thou heardeſt euen now, but very rebellious likewiſe to his kingly ſoueraigntie it ſelfe. Not onely, becauſe they ſo deſperately attempted the wilfull breach of his peace, but for that they ſo proudly reſiſted his kingly power, and did thereby moſt impudently declare themſelues very obſtinate, and open rebels againſt his ſacred Maieſtie. ſ *Act. 9. 18.*

Capn. Oh Sir, I would to God you had bene ſomwhat more ſpare in your ſpeech, and not ſo ſatyrically haue termed them Rebels; for that terme (I feare me) will hardly be brooked.

Hydr. Howſoeuer thy ſelfe would haue me be ſpare, I loue to be plaine in my ſpeech, and to call a ſpade, a ſpade, how hardly ſoeuer digeſted. And why ſhould they themſelues, or any man elſe (I pray thee) diſlike of that name which they in the very ſecret of their hearts ſo earneſtly deſired, and (by their outragious carriage) ſo iuſtly deſerued? That they in their owne hearts deſired this name, it is more then apparently euident: becauſe neither peaceable intreatie, nor any plauſible meanes might poſſibly perſwade their dutifull departure, nor once make them deſiſt but a while from thoſe their deſperate attempts. And that their outragious cariage did duly deſerue ſuch an odious name, they may not denie it themſelues: not onely for that they would not (vpon his Maieſties Proclamation) depart from the field, but rebelliouſly perſiſted and proceeded afreſh, in that their vndutifull practiſe. Howbeit (to the end thou maiſt more exactly vnder-

vnderſtand my meaning herein) it ſhall not be greatly amiſſe, to examine firſt, the ordinarie vſe of the word *rebellare*, according to the iuſt proprietie of ſeuerall languages: and then next, to ſet ſuccinctly downe a true definition of the very matter it ſelfe, as is properly intended by thoſe the ſaid ſeuerall languages.

Capn. A very excellent order, and therefore I pray you proceede in your purpoſe.

Hydr. With very good will. Wherein, I would haue thee obſerue with deliberate conſideration, that the *Hebrewes* they vſe [t] the word *maradh*, which ſignifieth to offend by rebelling againſt, to reuolt or forſake, to fall finally from one, to rebell, to deale perfidiouſly: as thou maiſt plainly perceiue by thoſe ſeuerall Scriptures which are purpoſely put downe in the margine to make it more manifeſt. This word *maradh*, it hath a maruellous affinitie with another word [u] called *marah*, that is, to make bitter or ſowre; as alſo with *iaradh*, that is, to deſcend or fall from: becauſe the man that rebelleth, doth ſeeme (as it were) to reuolt or fall from his ſuperiour ſo, as he doth vtterly vexe and grieue his heart. According to that which *Abner* vttered to *Ioab*, in an onely regard of the exceeding great ſlaughter betweene them, ſaying thus: [x] *Shall the ſword deuoure for euer? Knoweſt thou not that it will be bitterneſſe in the latter end?*

t *The Hebrewes haue* מרד, *as in Gen.* 14. 14. *Ioſ.* 22.16.29. *Ezech.* 2. 3. *Dan.* 9. 5.

u *Cognationẽ habet cum* מרה *& cum,* ורד

x 2 *Sam.* 2. 26.

The *Grecians* they vſually haue for this matter, the [y] word *aphiſtamai*, which properly ſignifieth to reſiſt, to withſtand, or to depart from one: becauſe the man that rebelleth doth ſeeme (as it were) to depart, or to withdraw himſelfe from that other whom he ſo vniuſtly reſiſteth.

y *The Grecians haue* ἀφίστημι.

The *French-men* they commonly haue [z] *Rebeller, ſe reuanger*, that is to ſay, to rebell, or to reuenge himſelfe: becauſe the man that ſo vniuſtly reſiſteth his lawfull Superiour, doth ſeeme to reſt (as it were) vpon his owne proper reuenge without all authoritie.

z *The French haue rebeller, ſe reuanger.*

The *Italians* they do vſually put downe for this point, the word [a] *rebellare, reſorgere*, that is, to reſiſt, or riſe vp againſt one:

a *The Italians haue rebellare, reſorgere.*

one: becauſe the partie rebelling doth rebelliouſly riſe vp in armes againſt his Superiour whom he ſo proudly reſiſteth.

The *Latines* they do eſtſoones obſerue the word [b] *repugnare*, that is, to fight purpoſely againſt, or to raiſe vp an oppoſite warre: becauſe the partie ſo rebelling, doth vndutifully beare armour againſt him, whom he ſo vniuſtly reſiſteth. So as all theſe ſeuerall languages, they do (by this word *to rebell*) euen purpoſely ſpeake of all ſuch as abide not very firmely in that loyaltie or faith wherein they are authentically obliged, and dutifully bound to their ſoueraigne King, and naturall countrey. Or they vnderſtand it of ſuch as (being victoriouſly ſubdued before and (vpon their humble ſubmiſſion receiued to mercie) do notwithſtanding endeauour eſtſoones to ſtirre vp rebellious ſtrifes againſt ſome ſuch as they are orderly ſubiected vnto, and from whom they formerly receiued much mercie. Now then, as a warrior is properly called of the *Hebrewes*, [c] *Iſh-milchamah*, that is to ſay, a man of warre; alſo of the *Grecians*, [d] *polemiſteis*, that is, a man at armes, or one rightly enabled for warlike affaires; alſo of the *French men*, *Guerroyeur*, *homme de guerre*, that is, a warriour, or a man of warre; alſo of the *Italians*, *Combattitore*, *gueerieur*, that is, a combatter, or warriour; and of the *Latines*, *bellator*, that is to ſay, a warriour, or bearer of armes: So ſurely a rebell he [d] is vſually called of the *Hebrewes*, *poſheang*, that is to ſay, a tranſgreſſour, a perfidious, or miſchieuous perſon; alſo of the *Grecians aphiſtamenos*, that is to ſay, a reuolter from, an open reſiſter, or a wilfull withſtander of publike authoritie; alſo of the *French-men*, *Celuy qui rebelle*, that is, one that obſtinately, or ſtubbornely rebelleth againſt his Superiour. Alſo of the *Italians*, he is called *rubello*, that is to ſay, a very peſtiferous, or moſt perfidious rebell; alſo of the *Spaniard* he is termed, *rebela*, that is, one which rebelleth, or taketh vp armour againſt his Prince: and of the *Latines*, *rebellator*, that is to ſay, a rebeller, an obſtinate reſiſter, or a wilfull withſtander of the Princes power. By all this then it is very apparent

b *The Latines haue repugnare.*

c *Hebrew,* איש-מלחמה

Grec. πολεμιστης.

Gal. Guerroyeur, homme de guerre.

Ital. Combattitore, guerrieur.

Lat. Bellator.

d *Hebr.* עוה.

Grec. ὁ ἀφιστάμενος.

Gal. Celuy qui rebelle.

Ital. Rubello.

Hiſp. Elque rebela.

Lat. Rebellator.

what the word *(rebellare)* doth signifie, according to the naturall proprietie of each seuerall language.

Capn. **Good Sir, you haue sufficiently set forth the sence and meaning of the word *rebellare*, and therefore, now I pray you proceede to put downe a perfect definition of the matter it selfe, which is purposely intended by the naturall proprietie of those seuerall languages.**

Hydr. Content. And (for this respect) thou hast here to obserue afresh from the premisses, that a rebell is he, who (hauing bene lawfully conquered before, and vpon his humble submission receiued to mercie) doth eftsoones (notwithstanding) seditiously raise vp an vnlawfull war against his liege Lord, and lawfull Superiour. Or else, a rebell is he, who abideth not firmely in that honest loyaltie and faithfull obedience wherein he is strictly obliged to his authenticall King, and dutifully bound to his naturall countrey: but too too rebelliously reuolteth from both, and resistingly taketh vp armour against his said authenticall Soueraigne and naturall countrey. By this then it is apparently euident, that rebellion is nothing else but a wilfull resisting or rising vp against a lawfull authoritie. And that therefore, if the word *bellare* be properly and purposely put downe to import an authenticall and lawfull warre, then the word *rebellare* it doth not improperly, but euen purposely betoken an vnlawfull rebelling, or an vndutifull raising of warre against a lawfull authoritie. As also, if the word *bellator*, be truly translated an authenticall warriour, then the word *rebellator*, is not vnaptly termed a treacherous rebellour. I will yet more plainly demonstrate this matter thus. When two fight together in a cause contradictorie, or in a matter of meere repugnancie, that quarrell (in the one of them) is vndoubtedly iust: but yet (in the other) it is vtterly vniust, so as (in this case) the imputation of rebellion it cannot be truly imputed to both. For he that hath the iust quarrell, is properly said *bellare*, that is, to fight lawfully in the necessary defence of his owne proper right: but he that vpholdeth the vniust quarrell, he is not improperly said *rebellare*,

rebellare, that is, vnlawfully to rebell or riſe vp in an vnneceſſary oppoſition to him that ſtands in the lawfull defence of his owne proper right. Not the other then, but this man that maketh the vniuſt oppoſition, is properly termed the partie rebelling. To apply this to our preſent purpoſe. The Kings Maieſties power, and theſe our diſordered perſons did skirmiſh together in a cauſe contradictorie, or in a matter of meere repugnancie. Becauſe the Kings power it ſtood for the timely ſupportation of publike peace, and the neceſſary defence of his Maieſties poſitiue lawes againſt that their vnlawfull aſſembling together for the lawleſſe and needleſſe diſparking of paſtures incloſed; thoſe diſordered perſons ſo vnlawfully aſſembled they roſe vp in their owne proper perſons againſt that his authenticall power, to mannage the vnlawfulneſſe of that their deſperate attempt againſt thoſe his Maieſties lawes. Not both, but the one of theſe may truly be ſaid to rebell. If they had dared to ſay then, or at this preſent do but thinke that his Maieſties power rebelled againſt them, and not they againſt his Maieſties power, it were more then high time they were all cut off quite, for ſo proudly [c] aduancing the *baſe bramble-buſh of Shechem againſt the tall Cedar of Libanon*. For [f] were not this (in very deed) *to warre with the gods*, I meane, to reſiſt, and riſe vp againſt Nature her ſelfe? Becauſe in whomſoeuer there is a maioritie, in them there is placed a commanding authoritie, and in whomſoeuer there is a minoritie, vpon them is impoſed an obeying neceſſitie. And therefore, if his Maieſties power may not iuſtly be ſaid to rebell in that action, becauſe it authentically ſtood vp for the onely ſupportation of publike peace, and the timely defence of his Maieſties poſitiue lawes: it muſt then neceſſarily follow, that they themſelues (ſo vnlawfully ariſing againſt his ſaid Maieſties authenticall power) did make the rebellion. And euen ſo, thoſe our diſordered perſons (in that their vnlawfull reſiſtance) they are very aptly and properly called obſtinate rebels, how vnſauourie ſoeuer the word *rebell* doth ſeeme to that their vnſauourie taſte. And that therefore

[c] *Iudg* 9.14. 15.

[f] *Cicero. Bellare cum Dijs, id eſt, naturæ repugnare? Nã vbi maioritas, ibi mandandi authoritas, vbi minoritas, ibi obediendi neceſſitas.*

the one part of them (for that their vnlawfull rebellion) were iuſtly put to the ſword; and all the reſt of them ſince, not vniuſtly deſerued the gallowes as Felons, had not his excellent Highneſſe (euen by the meere motion of his Kingly clemencie without any their merit) then mingled g *Mercie with Iuſtice*, according to the approued teſtimonie of the bleſſed Apoſtle, who telleth them thus: h *Let euery ſoule be ſubiect to the authoritie of the higher powers.* For there is no power but of God, the powers that be, are ordained of God: whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt ſhall receiue to themſelues damnation. For Princes are not to be feared for good workes, but for euill. Wilt thou then be without feare of the power? Do well, ſo ſhalt thou be praiſed for the ſame, for he is the Miniſter of God for thy wealth. But if thou do euill, then feare; for hee beareth not the ſword for nought, for he is the Miniſter of God, to take vengeance on him that doth euill. Wherefore you muſt be ſubiect, not becauſe of wrath onely, but alſo for conſcience ſake. What ſayeſt thou *Capniſtus*, to the word *rebellion*, now? as alſo to the teſtimonie of the Apoſtle concerning the ſame? Were they not rebels in that their reſiſtance? And was not that their rebellion a very peſtiferous enterpriſe againſt the preſent good of our publike State?

g *Pſal.* 85.10.

h *Rom.* 13.1.2. 3.4.5.

Capn. The caſe (I confeſſe) is much more apparently euident, than that any ſound hearted ſubiect may once dare to oppoſe himſelfe to the ſame. Although notwithſtanding, they themſelues, and their vnderhand fauourites do ſeeke to ſuppreſſe the imputation of rebellion thus: Indeed (ſay they) if thoſe ſilie poore ſoules had taken vp armour againſt his Maieſties power, they might iuſtly be called rebels: but (alas) they were ſilie poore ſnakes, vtterly vnarmed, and therefore no rebels.

Hydr. Why man, that their diſordered intention (it being wilfully perſiſted in, with a reſolute mind not to depart from the place) is by thoſe (the forenamed ſtatutes) made a plaine rebellion againſt his Maieſtie, though neither armour nor

nor weapon were vſed at all. Yea and the word which the Apoſtle puts downe in the forenamed Scripture, importeth ſo much. For the word there [i] is *antitaſſómenos*, that is, one oppoſing himſelfe vnto; one that reſiſteth, or withſtandeth the power. Signifying thereby vnto vs, that not to obey, or not to ſubmit to the power, is a plaine reſiſtance, or a ſtanding againſt the power of God, albeit neither armour nor weapon were vſed at all. Otherwiſe *Saint Steuen* could not iuſtly haue challenged the ſtiffnecked *Iewes* for [k] *reſiſters* and rebels *againſt the holy Ghoſt*, becauſe (in that their wilfull reſiſtance) they vſed no materiall armour at all, but onely [l] *the weapons of vnrighteouſneſſe to ſinne*. But tell me *Capniſtus*, do thoſe captious confederates then onely accompt it rebellion when as weapons are vſed with warre againſt warre? Or is it onely the bearing of armour againſt his Maieſties power that maketh the rebell? How then may themſelues be (that way) ſet free from the iuſt imputation of an obſtinate rebellion? For (beſides that their vndutifull withſtanding of his Maieſties Proclamation ſo authentically made in their owne proper hearing) had they not armour? had they not weapons? Had they not hatchets, axes, mattocks, ſhouels, ſpades, forks, ſtaues, bowes and arrowes, bils, partizans, guns, with other like implements? were theſe no weapons thinkeſt thou? And would they be commanded (in a peaceable manner) to deliuer vp theſe? Nay did they not with violent force, and to their vttermoſt power, make a rebellious reſiſtance with euery of theſe, againſt his Maieſties power? Yea and (which more is by much) did they not (like proud railing *Shimeis*) very villanouſly [m] *caſt pibbles and ſtones* againſt our moſt vertuous *Dauid* his authenticall power, euen then, when all the men of warre were [n] *on their right hands, and on their left hands*, I meane, had enuironed them round about on euery ſide? If therefore, it be the onely bearing of armour againſt his Maieſties power that makes the rebellion, why, yet then ſurely euen they alſo themſelues (ſo vſing theſe weapons againſt his Maieſties power) they are here very clearely concluded for

i Αντιτασσόμενος. *Rom.* 13. 2.

k *Act.* 7. 51.

l *Rom.* 6. 13.

m 2 *Sam.* 15. 4. 5.

n 2 *Sam.* 16. 6.

Rebels, and therefore very peſtiferous perſons againſt the preſent good of our publike State. Howbeit (beſides thoſe their former diſordered courſes, and deſperate attempts againſt the good lawes of our land, againſt his Maieſties peace, as alſo againſt his ſaid Maieſties ſoueraigne power) their diſordered enterpriſe was yet more hurtfull to the preſent good of our State, by procuring ſo cauſeleſly their owne, and other mens bloud to be ſo fearefully ſpilt about that their rebellious enterpriſe. The timely conſideration whereof, ſhould euen forcibly conſtraine the principall procurers of ſuch a bloudie maſſacre to tremble and quake all the daies of their life, for feare, leſt that ſhed bloud (at one time or other) be iuſtly [o] *reuenged with bloud-ſhed* vpon their owne pates.

o *Gen* 4.10.

Capn. Oh nay Sir, ſuch a conſideration is ſo farre off from working their feare, as it rather procureth their comfort. For [p] *the liuely image of God* being (by that maſſacre) ſo fearefully defaced in thoſe ſillie poore ſoules whoſe bloud was ſo cruelly ſpilt, they doubt not (they ſay) but that the iuſt reuenger of bloud (whoſe image was ſo fearefully defaced in euery of them) will one day require an accompt for their bloud, according to his owne infallible promiſe, ſaying thus: [q] *I will ſurely require your bloud wherein your liues are, at the hands of euery beaſt will I require the ſame. At the hand of man, euen at the hand of a mans brother, will I require the life of man. For* [r] *whoſoeuer ſheddeth mans bloud, by man ſhall his bloud be ſhed: becauſe* [ſ] *in the image of God hath he made man.* Now Sir, (this being certainely ſo) they doubt not (they ſay) but that euen thoſe war-horſes, as alſo the warriours themſelues ſhall one day yéeld an heauie accompt for ſo cruelly ſpilling their bloud.

p *Gen.* 9. 6.

q *Gen.* 9. 5.

r *Gen.* 9. 6. *Matth.* 26. 52. *Reuel.* 13. 10.

ſ *Gen.* 1. 27. *and* 9. 6. *Eph.* 4. 24.

Hydr. Why man, thou didſt freely confeſſe but euen now, that their rebellious diſorder (in this their rebellious attempt) was very well worthy of death.

Capn. I did ſo indéed: and am ſtill of that mind.

Hydr. Yea, but tell me this one thing I pray thee. Who is the man that either may, or will dare to execute ſuch a deſerued

ſerued death vpon any one of them all, if (as themſelues do blindly imagine) their bloud muſt be required at the hands of ſuch as ſhall put them to death? Thou muſt neceſſarily acknowledge thus much at the leaſt, that ſome kind of men (in ſuch an orderly execution of death vpon malefactors) are clearely acquited of thoſe malefactors death, and ſo freed from yeelding an accompt vnto God for their bloud: or elſe (if that which theſe our fantaſtickes do fondly conclude from the forenamed Scripture be ſoundly concluded) that then no malefactors bloud may (at any hand) be ſpilt, without the dreadfull diſpleaſure of God.

Capn. **That muſt néeds be certainly ſo: and therefore, I pray you explane that portion of Scripture, for the better ſatisfaction of them, and of me.**

Hydr. With all my heart. Wherein thou haſt here to conſider afreſh, that (immediatly after the firſt creation) the almightie Iehouah deſigned to *Adam* himſelfe [t] the primarie and *ſoueraigne dominion ouer all other his creatures* in generall, by [u] *putting them vnder his feete:* and then next (in a more ſpeciall manner) ouer *Euah* her ſelfe, by [x] *ſubiecting her deſire to Adam* her husband, appointing him withall, to haue the maieſticall ſoueraigntie ouer her perſon. After this, the Lord ratified afreſh, that ſelfeſame maieſticall ſoueraigntie in *Caine*; by conſtituting him [y] a princely *ruler ouer Abel his brother*; by ſubiecting *Abel* his ordinarie deſires vnto *Caine*; and by authoriſing the ſaid *Caine* to rule ouer the perſon of *Abel*. By this meanes, inſinuating to all the ſucceeding ages, that as he is [z] *the God of order*, ſo would he haue [a] *order* obſerued among his creatures. And thereupon (by this his primarie preſident of ſuch a princely ſoueraignty in the ſaid perſon of *Caine*) did plainly demonſtrate to all the world throughout their generations from age to age, how he had decreed for euer, that (in all humane ſocieties to the end of the world) there ſhould be ſome to beare rule, and ſome to obey. Now then, to the end the of-ſpring ſucceeding might not too too groſly imagine, that this ſelfeſame princely preheminence of ſome

t *Gen.* 1.26.28
u *Pſal.* 8.6.7.8
x *Gen.* 3.16. *&c.* 1. 22. 1 *Cor.* 14.34.
y *Gen.* 4. 7.
z 1 *Cor.* 14.33.
a 1 *Cor.* 14.40.

ſome ſpeciall perſon ouer the people, after the firſt age of the world was come to the full period or vttermoſt date, the
b *Gen.*8.2.13. Lord therefore immediatly after the floud (when the [b] *windowes of heauen were cloſed vp*, and the waters quite fled from
c *Gen.*9.1. the vpper face of the earth) he [c] powerfully *renewed the world*
d *Gen.* 1.28. *afreſh*, by that ſelfeſame primarie bleſſing wherwith [d] *the propagation of man was bleſſed* at firſt: and
e *Gen.* 9.2. [e] reeſtabliſhed alſo in man his primarie *dominion* ouer birds, beaſts, and fiſhes. Yea
f *Gen.*10.8.9. and euen then alſo (recalling eftſoones to remembrance [f] the *bloudie maſſacres of Nimrod* and others, as alſo intending a maruellous increaſe of the world afreſh, by thoſe eight ſuruiuers after the floud) he purpoſely deuiſed a very prouident reſtraint concerning all ſuch outragious murders as might any waies hinder his forenamed purpoſe for propagation: telling *Noah* and the reſt, that he would vndoubtedly
g *Gen.* 9.5. [g] *require the bloud of man, at the hands of euery man* outragiouſly ſpilling the ſame. And becauſe there ſhould no ſcruple of conſcience remaine in any thoſe iuſt reuengers of bloud, the Lord God therefore doth authentically eſtabliſh afreſh, a perpetuall ſupereminent power ouer man and beaſt, for the orderly execution of that his vnchangeable ordinance concerning the lawfull reuenge of any ſuch wilfull murthers, telling them thus:
h *Gen.* 9.6. [h] *Whoſoeuer ſheddeth mans bloud, in man, or by man ſhall his bloud be ſhed*, or *let his bloud be ſhed*. Lo this I aſſure thee, is the true ſence and meaning of that portion of Scripture.

Capn. Surely Sir, this ſence which you giue, it ſéemeth very congruent with the proportion of faith, and ſcope of the text. Although yet, I haue heard ſay of ſome who do verily thinke that [i] the Lord (in that text) hath not exactly and purpoſely put downe any politique or poſitiue law concerning the authenticall punishment of outragious murders.
i *Ioh. Caluine in Gen.* 9.6.

Hydr. There are ſome (I confeſſe) who affirme as thou ſayeſt, and thoſe alſo of reuerend regard with the Churches of God. But whoſoeuer more conſiderately examineth the

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apt coherence of this one, with all the precedent verſes, he will (I verily ſuppoſe) be ſoone of a contrary mind. For ſith the Lord God (by the very tenure of that text) doth directly determine a timely reuenge of euery ſuch wilfull murders by the ſubordinate miniſterie of ſome one man or other: what man is he that may vnblameably vndertake the timely execution of that ſelfe ſame determined reuenge, but only ſome ſuch a one as the Lord himſelfe hath publikely and powerfully enabled thereunto? Beſides that, if we conſider ſomewhat more ſtrictly, the very maine reaſon it ſelfe which the Lord God hath purpoſely rendered for the vndoubted approbation of ſuch a miniſteriall reuenge: we ſhall find (in my iudgement) the matter more euident than that it may probably be impugned of any. For whereas *Noah*, and his ſonnes (conceiuing ſome doubt concerning the matter propounded) might haue made this exception, ſaying: Lord thou haſt told vs euen now, that the outragious ſpiller of any mans bloud ſhall vndoubtedly be ſure to haue his owne bloud ſpilt againe by man: but here ſhew vs (we pray thee) what one man in the world may reuengingly ſhed ſuch a murderers bloud, and not be made guiltie of bloudſhed himſelfe? That may the magiſtrate do (ſaith the Lord) into whoſe authentical hands alone, I haue (for ſuch a determined reuenge) euen purpoſely put [k] my reuenging ſword. Lo, here is the proper coherence, and the purpoſed ſcope of this preſent text.

k *Rom.* 13. 4.

Capn. Very well. But why may ſuch a man do it more than another, and not be made guiltie of murder himſelfe?

Hydr. For anſwer herein, let me firſt aske thee this queſtion: namely, Whether thou beleeueſt that the Lord God himſelfe may take an immediate reuenge of innocent bloud vpon the murdering perſon?

Capn. That I do verily beléeue; both becauſe he hath iuſtly decreed ſuch iuſt-reuenge: and for that alſo he (being onely the ſupereminent God) may [l] *Do whatſoeuer ſeemeth*

l 1 *Sam.* 3. 18.

seemeth good in his owne eies, without the checke or controlement of any.

Hydr. Well, and that which he may immediatly so worke by himselfe alone, may he not likewise mediately accomplish the same, by the ordinary meanes of another?

Capn. Yes Sir, he may worke either by himselfe, or by another, what pleaseth himselfe. But sith he hath vnchangeably determined such a reuenge vpon any the causelesse spiller of bloud, how may this his mediate reuenger of bloud performe such an action more then another, and not be guiltie of bloudshed himselfe?

Hydr. Such a man may vnblameably do it (saith God) becausе I my selfe (for that selfe same purpose) haue vndoubtedly substituted him thereunto, according to [m] the very *image* of that mine owne maiesticall soueraignty. That is, I haue (in a more especiall manner) aduanced him to such an excellent seruice, by inuesting his person more properly with a most liuely resemblance of mine owne reuenging power: & by making him especially, the authenticall representation or the expresse image of that mine owne immaculate iustice against malefactors. Thus then, these words of the Lord, namely (*for* [n] *in the image of God hath he made man*) they are euen purposely annexed to that the precedent decree of the Lord, as the very maine reason why such a substituted magistrate may powerfully and vnblameably require the like of a murderer as a decreed reuenge of the murder committed: namely, becausе (for that selfe same businesse) he is the authenticall image of the Almightie his absolute authority.

m *Gen. 9. 6.*

n *Gen. 9. 6.*

Capn. Surely Sir, those words (as you say) they seeme to haue in them a very probable reason of that the precedent decrée concerning the iust reuenger of bloud: and are therefore euen purposely annexed thereto, for a further confirmation thereof. Howbeit, some others (by your leaue) they do imagine that these words (° *for in the image of God hath he made man*) they were [p] not put downe there for any such supposed confirmation of the magistrate his subordinate

° *Gen. 9. 6.*

p *Iohan. Calvinus, in Gen. 9. 6.*

nate power, as your selfe do seeme to affirme; but as an amplification rather, to aggrauate the sinne of such murder committed: telling the murderer thus, that not onely he hath bene most iniurious to the man whom he murdered, but that also the Lord his supereminent Maiestie is mightily wronged thereby,[q] because his owne image in man (by such an outragious murder) is most monstrously mangled, marred, and (in a manner) defaced.

q *Gen.* 1.26.

Hydr. Although this which those men affirme, be (in it owne selfe) such a sanctified truth as proportionably consorteth with the analogie of faith: yet is it not truly collected (I verily thinke) from that portion of Scripture, if we more strictly consider the same according to the maine purpose of the Almightie himselfe. Because these words (*the image of God*) they haue not any such reference there to the murdered man, but rather to the magistrate himselfe, so seuerely reuenging the murder committed. The Lord very plainly declaring therby, that [r] not onely a iust reuenge must seuerely be executed vpon the outragious murderers, but that also, the said reuenge must onely be orderly vndertaken by a man authentically endued with the authoritie of God. Yea and this sence of the place may yet more euidently breake forth to euery mans apprehension, if we aduisedly consider, first the seuerall significations of the image of God: and then next, if we examine more strictly the word [s] *gnasa* it selfe, put downe in the forenamed text.

r *Tremelius in Gen. 9.6. Petrus Martyrus in Gen. 9.6.*

s נגע

Capn. **Shew me first (I beseech you) the seuerall significations of the image of God.**

Hydr. Touching the seuerall significations of that selfesame image, so frequent and ordinary in sacred Scriptures, we haue here to obserue, that a man is said to be made according to the image of God, in a threefold respect: namely first, respecting the *nature of his soule*: the same being a spirituall essence, *immortall, eternall, inuisible*, and very significantly resembling the *immortalitie, eternitie, and inuisibilitie* of his Lord and Creatour. And in an especiall regard hereof, each

t Gen. 2. 7. 1 Cor. 15. 45. man (*ſo created*) is fitly called t *a liuing ſoule*. Secondly, a man is not vnaptly ſaid to be *created* alſo according to the *image of God*, in an onely reſpect of the *eſſentiall qualities* of that his ſaid *ſoule*, namely, *righteouſneſſe, and holineſſe*: becauſe man alſo was therein accordingly created after u *the image of God*. And thirdly, a man may very well be ſaid to be created alſo in the *image of God*, in a more ſpeciall reſpect of the *holy attributes* thereof beſtowed vpon him, namely, *dominion, dignitie, and glorie*: becauſe man alſo himſelfe (euen by a more *ſpeciall diſpenſation from God*) obtained from God x a moſt *princely ſoueraignetie* ouer all the *inferiour creatures*, as alſo more ſpecially y concerning mankind.

u Gen. 1. 26. Eph. 4. 24. Col. 3. 10.

x Gen. 1. 26. and 9. 2. Pſal. 8. 5. 6 7.

y Gen. 3. 16. and 4. 7. Wiſd. 4. 7. and 9 6. 1 Cor. 11. 7.

Capn. **This Sir (I confeſſe) is maruellous ſtrange, and more then euer I heard. But what do you inferre from this threefold ſignification of the *image of God*?**

Hydr. Euen that which notably tendeth to the timely confirmation of our purpoſe concerning the true ſence of this text. For we may not (in any wiſe) vnderſtand this portion of Scripture according to that primarie ſignification of the *image of God*, namely, according to the ſpirituall *eſſence, immortalitie, eternitie, and inuiſibilitie of mans ſoule*: becauſe there-in the *ſoule of man was made immortall*; and the Lord ſpeaketh here preciſely of that *image of God in man*, wherin mans bloud may be ſpilt, which cannot properly be ſaid concerning *mans ſoule*. Neither may we vnderſtand this portion of Scripture according to that ſecondarie ſignification of the ſaid *image of God*, namely, according to the *eſſentiall qualities* of that ſelfeſame ſoule, I meane, *true righteouſneſſe, and holineſſe*: becauſe thoſe the *eſſentiall qualities* appertaining to the ſoule of man, as they were vtterly loſt in our forefather *Adam*, ſo ſurely (being now eternally reſtored to a man in Chriſt) they are no way ſubiected to any ſuch outragious ſpilling of bloud. And therefore we muſt neceſſarily vnderſtand this making of man in *the image of God*, according to the third ſignification of the *image of God*, namely, according to that z *diuine dominion*, power, or ſoueraignetie which (by ỹ ſpeciall diſpen-

z 1 Cor. 11. 7. See Caluin, ibera.

diſpenſation of God) is more eſpecially deſigned to ſome ſuch ſpeciall perſons as are (by his abſolute authoritie) to take a iuſt reuenge vpon all malefactours.

Capn. **Surely Sir, this threefold ſignification of the image of God, doth ſhew forth the true ſence of that text by ſundry degrées [a] like the *day-dawne in the morning*. But how may this ſence be yet further confirmed from a more ſtrict examination of the word *gnaſa*, put downe in that text?**

[a] 2 Pet. 1. 19.

Hydr. Exceedingly wel. Becauſe the word *gnaſa*, (which is there tranſlated (made) it may not properly be referred to that ſpeciall worke of creation wherein *Adam* [b] was *primarily* [c] or *ſecondarily* made according to the ſaid *image of God*, concerning either the *eſſentiall being*, or the *eſſentiall qualities* of that his ſaid ſoule, which are no way ſubiected to any ſuch outragious ſpilling of bloud: and therefore it cannot bee rightly referred to either of them.

[b] *Gen.* 2. 7. 1 *Cor.* 15. 45. [c] *Gen.* 1. 26. *and* 5. 1. *Epheſ.* 4. 24. *Col.* 3. 10.

Capn. **Oh yes Sir, maruellous fitly, eſpecially if the word *gnaſa*, be vſed indifferently for that threefold ſignification of the image of God.**

Hydr. It were certainly true as thou ſayeſt, if the word *gnaſa* indeede, were vſed indifferently for euery of thoſe ſeuerall ſignifications of the ſaid image of God. And therefore, we haue here now to conſider afreſh, that as the holy Ghoſt hath purpoſely diſtinguiſhed thoſe ſeuerall ſignifications of the image of God the one from the other: ſo hath he preciſely obſerued three ſeuerall words in the originall tongue, to ſet forth the different degrees of thoſe the ſaid actions of God, according to their different conditions.

Capn. **What are thoſe three ſeuerall words, I beſeech you?**

Hydr. The firſt word is [d] *bara*, that is, to create, or to make: and more properly it betokeneth [e] the bringing out of ſomething, without any matter at all preexiſting in nature. And euen ſo accordingly this word *bara*, it is vſed ſometimes [f] for *creation*; ſometimes againe [g] for *procreation*; or the bringing

[d] ברא
[e] *Gen.* 1. 1.
[f] *Gen.* 1. 1. *and* 5. 1.
[g] *Gen.* 1. 11. *and* 2. 18.

ging of one thing from out of another, and ſometimes alſo
h *Pſal.*51. 12. for [h] *recreation*, or making againe: becauſe in euery of theſe three ſeuerall actions there appeareth a wonderfull inherent
i *Pſal.*135.6. power in God, who [i] worketh whatſoeuer pleaſeth himſelfe
k *Rom.*4.17. in heauen and earth: and [k] calleth thoſe things which are not, as though they were.

l צרה Secondly, the Lord ſometimes vſeth the word [l] *tſarath*,
m *Iere.* 6. 29. which properly and naturally ſignifieth to [m] burne vp, to boyle, to melt mettall, to trie forth by fire, and ſo metaphorically, to
n *Pſal* 26. 2. *and* 66. 10. *Iſa.*48. 10. [n] trie out the children of men, to ſearch through their hearts and their waies: alſo ſometimes it ſignifieth
o *Iſa.*43. 7. [o] to forme, or to faſhion a thing, and to bring it vnto that exact
p 1 *Cor.*15.22. and abſolute condition which [p] doth proportionably conſent with the primarie patterne thereof.

And thirdly, the Lord ſometime alſo he vſeth the word
q עשה [q] *gnaſa* put downe in this portion of Scripture, as alſo
r *Gen.*4 9. *and* 5. 1. *Iſa.* 41. 4. [r] in ſundry other places where occaſion requireth. The which word (in like manner) is diuerſly obſerued in the ſacred Scriptures, according to the diuerſe and ſundry occaſions offered.
ſ *Gen.* 1. 11. For ſometimes it ſignifieth [ſ] the timely producing, and the orderly bringing forth of the fruites of the earth according to Natures primary appointment; ſometimes it ſignifieth
t *Gen.* 14. 5. *Ezech.* 28. 4. [t] the procuring, the getting, and the gathering together of things, as men vſually do, when they gather vp goods and
u *Gen.*18. 7. treaſures; ſometimes it ſignifieth [u] to prouide, to prepare, or to make readie a thing, as men commonly do, when they prepare and make readie their meate for the hungrie trauel-
x *Pſal.* 115.3. ling perſons; ſometimes it ſiguifieth [x] to do, to make, to faſhion, to forme, or to finiſh a thing, as the Lord did his
y *Exod.* 10.25. *Leuit.* 16.9. workes in the firſt creation; ſometimes it ſignifieth [y] to preſent with ſacrifice, or to offer vp ſacrifice as men vſually do
z *Deut.* 32. 6. 1 *Sam.* 12.6. in the ſeruice of God; yea ſometimes againe it ſignifieth [z] to aduance, to extoll, to grace, or to magnifie, as men commonly do vnto ſome ſuch ſpeciall perſons as they aduance vnto
a *Gen.* 9. 6. dignitie, and euen ſo is the word *gnaſa* [a] vſed in this our preſent text.

Capn.

Capn. I perceiue the variety of significations concerning those the forenamed three words, but what do you obserue from the same?

Hydr. Surely, euen that which sufficiently tendeth to the true opening of this portion of Scripture according to that onely sence which I set downe before. For seeing the holy Ghost hath not here put downe the word *bara*, which properly betokeneth the creating of something from out of nothing preexisting in nature; neither yet hath vsed the word *tsarath*, which properly signifieth to forme or fashion a thing (as it were) by melting the same in a mould: therefore, this portion of Scripture (being not purposely declared by any of those two words) it cannot properly be vnderstood of that primarie image of God which more particularly respecteth the first creation of man; and so consequently the speciall reason comprehended therein, it can haue no such peculiar reference to that murdered man in whom the created image of God is so defaced. Moreouer, sith the holy Ghost doth precizely put downe in this portion of Scripture, neither *bara*, nor *tsarath*, but the onely word *gnasa*, which properly betokeneth to aduance, to extoll, or to magnifie with honor, as I told thee before: therefore the text cannot significantly be resolued thus; For in the primarie image of God, hath the Lord created or formed that murdered man: but rather more proportionably thus; For in the secondary image of God, hath the Lord aduanced, and magnified that his subordinate reuenger of innocent bloud. And so the maine reason rendred there in that text, it hath (thou maist see) a much more peculiar reference to such a reuenger of innocent bloud as is peculiarly authorised thereunto according to that diuine image of soueraignetic, wherein such a reuenger (by a peculiar dispensation from God) is authentically aduanced, extolled, and most honorably magnified. Now then, the Almightie Iehouah (protesting to *Noah* and the rest, that the [b] outragious *spiller of any mans bloud, should by man haue his owne bloud spilt* againe in a iust reuenge) doth presently put downe the maine reason,

b *Gen.* 9.5.

reaſon, why ſuch a ſubordinate reuenger of bloud may boldly, and vnblameably accompliſh that buſineſſe: namely, becauſe ſuch a man (ſuch a miniſteriall reuenger of bloud I meane) is authentically formed or made in the image of God; or (to ſpeake more ſignificantly and properly according to the originall text) becauſe ſuch a ſubordinate reuenger, is authentically aduanced, dignified, extolled, or magnified with the authenticall image, or liuely reſemblance [c] of that the Almightie his maieſticall ſoueraignetie, wherewith he may boldly and vnblameably execute vengeance vpon all ſuch malefactors as are formerly condemned to death for any their enormious or capitall crimes. Lo *Capniſtus*, this (I aſſure thee) is the very true ſence and meaning of that portion of Scripture.

c *Gen.* 9 6. *Rom.* 13.4.

Capn. Surely Sir, this ſence which you giue (in my proper conceipt) it is without all contradiction. More eſpecially, if thoſe the former thrée words be not méere Synonima, words (I meane) of one and the ſelfeſame ſignification, but are vſed rather (as you ſay) for ſuch different termes as are purpoſely put downe by [d] *the ſpirit of truth*, to diſtinguiſh thoſe the forenamed thrée actions of God, according to their different, and diuerſe conditions.

d *Ioh.* 14.16. 17.

Hydr. There is (I aſſure thee) no queſtion thereof. Yea and therefore the [e] onely wiſe God (to take quite away all colourable ſhewes of any ſuch idle conceipt) hath of very purpoſe compacted and coupled euen thoſe the former three words (I meane, *bara*, *tſarath*, and *gnaſa*) all ioyntly together in one and the ſelfe ſame verſe, yea and (which more is by much) for thoſe the three former different reſpects which we precizely ſpake of before, ſaying thus: *Euery one ſhall be called by my name*, for [f] *berathiu, ietſarethiu, aph-gnaſithiu*, that is, I haue created him, I haue formed him, yea I haue exalted him.

e *Rom* 16. 27.

f *Iſa.* 43. 7. בראתיו יצרתיו אף-עשיתיו

We may not therefore too too groſly imagine that theſe three ſeuerall words were here put downe by the Prophet, onely for bare Synonima, as words (I meane) of one and the ſelfeſame

ſelfe ſame ſignification; for ſo ſhould he haue made but an idle tautologie, that is, but a ſuperfluous and a needleſſe repetition of one and the ſelfe ſame matter, propounded thus: I haue created him, I haue created him, I haue created him. But thoſe three ſeuerall words they are vſed there rather g as different termes, or as an elegant gradation, to ſet forth more ſuccinctly, the excellent and moſt admirable order of the Lord his exceeding great kindneſſe towards the elect. For firſt of all the Prophet he telleth the people, that (from the very firſt houre of their creation) the Lord h *hath ordained* them to his owne euerlaſting glorie i *according to the eternall purpoſe of his owne will.* Then next, that he formeth or faſhioneth them afreſh, being fearefully fallen from their former integritie: that is, k he *calleth, iuſtifieth*, and preſerueth them to himſelfe, by this holy Spirit of regeneration. And laſtly, that he aduanceth, extolleth, or magnifieth them with a ſoueraigne dominion, dignitie and honour l both in this, and the life to come.

g *See Tremelius in Iſa* 43.7.

h *Pro.* 16.4.

i *Eph.* 1.5.

k *Rom.* 8.30.

l 1 *Sam.*12.6.

Capn. **The matter (as you make it) doth ſeeme verie probable. But yet do tell me (I pray you) wherefore you your ſelfe haue purpoſely tranſlated the word *gnaſa* put downe in that place (*aduanced* or *magnified*) rather then (*made* or *formed* that man in the image of God) as it is vſually turned in many of our Latine and Engliſh Bibles?**

Hydr. I haue purpoſely tranſlated the word *gnaſa* ſo, for three principall reaſons. Firſt, becauſe (among the manifold ſignifications of that word ſet downe before) it is no improper, but a moſt proper ſignification of the word it ſelfe. Secondly, for that the very coherence and purpoſe of that preſent text doth euen proportionably require that ſelfe ſame tranſlation. And thirdly, becauſe (in ſundry other places m of Scripture beſides) the ſame word *gnaſa* (vpon the like vrgent occaſion, by many moſt excellent and learned n Linguiſts) is ordinarily and vſually tranſlated, to aduance, to extoll, and to magnifie with a ſoueraigne dignitie, dominion, prehemi-

m *Deut.*32.6. 15. 1 *Sam.*12.6.

n *See R. D. Kimhi, in* 1. *Sam.* 12.6. *See Tremelius in Deut.* 32.6. 15. *and* 1. *Sam.* 12.6. *Iſa.* 43.7. *Iſa.* 46.4.

nence, or princely power. As in Deuteronomie thus, Is not the Lord God thy Father, that hath redeemed thee, that hath magnified thee, that hath proportioned thee? And a little after, thus: He forsooke God that magnified him, and regarded not the strong God of his saluation. Also in Samuel, thus: It is the Lord that magnified *Moses* and *Aaron*, and brought your fathers out of the land of Egypt. Also in Isaiah thus: Euery one shall be called by my name (saith the Lord) for I created him, I formed him, I magnified him. And againe in another place thus: I the same, euen I will beare you vntill the hoare haires, I haue magnified you; I will also beare you, I will carrie you, and I will deliuer you. Where also he vseth the like elegant gradation, (though in different termes) to that which he spake of before. Now then, sith such excellent Linguists (notwithstanding the forenamed opposition in some of our Latine, and English Bibles) haue thus (vpon vrgent occasion from those the former propounded [o] Scriptures) of very purpose translated the word *gnasa* (not *made*, but *magnified* rather) according to the naturall signification thereof: why may not I *Capnistus* (vpon a like vrgent occasion from the text it selfe) translate the word *gnasa*, put downe [p] in Genesis (not *made*, but *magnified* man in the image of God) notwithstanding any thy pretended opposition in the forenamed Bibles?

o *Deut.* 30.6. 15. 1 *Sam.* 12.6. *Isa* 43.7. *and* 46.4.

p *Gen.* 9.6.

Capn. Surely Sir, I see no reason at all why the like lawfull libertie herein, may not (vpon equall occasion) be vsed by you, which was formerly vsed of others, yea and so much the rather, by how much the sence which your selfe haue giuen concerning this portion of Scripture, is thereby made so apparently euident to each mans apprehension, as that I (for mine owne part) am presently constrained to [q] crie out and say thus, Oh great is the truth, & must néeds preuaile.

q 1 *Esdr.* 4.41.

Hydr. If any besides thy selfe do yet seeme scrupulous concerning this sence of the place, I do here purposely referre him (for further satisfaction herein) to that the authenticall inter-

interpretation thereof which our Sauiour himſelfe, and the holy ſpirit of God (vpon iuſt occaſion) haue authentically put downe: ſaying thus vnto *Peter* (and all other whatſoeuer being onely but perſons of priuate regard) Put vp thy ſword into his place,[r] for all that take the ſword, ſhall periſh with the ſword. Wherein our Sauiour Chriſt doth [ſ] make no reſtraint of the Magiſtrate his lawfull authoritie in the vſe of the ſword: but only inhibites an vſurped authoritie, or a lawleſſe abuſe thereof. And therefore, theſe words in Mathew [t] *hoi labóntes*, that is, all that take the ſword, would rather be tranſlated (ſaith *Beza*) thus [u] *omnes vſurpantes*, that is, euery one vſurping the ſword, ſhall periſh with the ſword. Yea and ſo the *Hebrew* word [x] *naſa* (ſaith he) whereunto anſwereth the *Greeke* word, *tò lambánein*, is eftſoones obſerued in [y] the ſacred Scriptures. And in very deede, thoſe men, they may iuſtly be ſaid to take, that is, to vſurpe the ſword, to whom the ſame is not purpoſely giuen by the Lord himſelfe, or who do abuſe the ſaid ſword beyond the appointed limits and bounds of their proper calling. As did *Peter* there, and as all others before the law written ſhould vndoubtedly haue done: had not the Almightie law-giuer (in that [z] ninth of Geneſis) authentically enabled their perſons to take iuſt reuenge vpon any the outragious ſpiller of innocent bloud. Thus then I hope the Magiſtrates authoritie (concerning ſuch a ſanctified vſe of the ſword) was ſufficiently eſtabliſhed among the old Patriarkes, euen by that ſelfeſame legall decree which the Almightie concluded there with *Noah*, and the reſt immediatly after the floud. Wherein alſo I haue laboured the matter ſo much the more, by how much I would not willingly (without very apparent reaſon) be ſaid to diſſent from ſo worthie & reuerend a man, concerning the true and naturall ſence of that portion of Scripture: as alſo to let thy ſelfe and the reſt perceiue, that his Maieſties power (ſo authentically ſuppreſſing thoſe our rebellious *Tobacconiſts*) was no waies made guiltie of ſhedding their bloud.

[r] *Math.* 26. 52 *Reuel.* 13. 10.
[ſ] *See Caluine in Mat.* 26. 10.
[t] οἱ λαβόντες. *accipientes.*
[u] *See Theod. Beza in Mat.* 26. 52.
[x] נשא τὸ λαμβάνειν.
[y] *Exod.* 20. 7. *Deut.* 5. 11. *Pſal.* 50. 16.
[z] *Gen* 9. 6.

Capn. **The truth thereof is ſo apparently euident, as**

(I thinke) all men but ſuch as are purpoſely blind, will freely acknowledge the ſame. But yet Sir, they and their vnderhand fauourites do exceedingly wonder, that ſo many poore ſoules ſhould be put to the ſword, being al Engliſh men borne, and bred in our countrey.

Hydrophorus. How many (thinkeſt thou) were put to the ſword?

Capn. I do not certainely know the number my ſelfe, but ỹ repoꝛt goeth currantly in many mens mouthes, that there were foureteene ſcoꝛe ſlaine and hurt at the leaſt.

Hydr. What maruell is it, though ſuch a falſe report ran currantly among that diſordered companie, ſith their words
a *Pſal.* 55.21. ſeemed [a] ſofter then butter, when (notwithſtanding) there was war in their hearts: & ſeeing their ſpeech appeared more ſmooth then oyle, when as yet they imagined nothing but
b *Pſal.* 52.2. miſchiefe, being not vnlike to [b] a very ſharpe razour which cutteth ſo deceitefully, as hardly a man may perceiue the ſame. But oh impudent mouthes, which are no whit aſhamed (vnder a falſely pretended couerture of foureteene ſcore perſons) to ſhilter foureteene ſcore lies and foure at the leaſt: for there were not ſlaine aboue ſixteene perſons at moſt. Notwithſtanding, behold here the bad diſpoſition of thoſe
c *Pſal.* 55.20. our monſtrous Minotaures? For as they had deſperately [c] laid their bloudie hands before vpon ſuch as were ſoundly at peace with euery of them, and broken the holy couenant of their dutifull ſubiection to his Maieſties power: ſo ſurely (to hide the horrour of that their horrible enterprice) they are not now aſhamed to make knowne to the world, that they
d *Pſal.* 52.3. [d] do rather loue euill, then that which is good, and do take a far greater delight to broach abroade lies, then to vtter the truth of the matter.

Capn. But yet Sir (notwithſtanding all this) they do boldly affirme, that a moſt barbarous crueltie was ſhewed vpon ſillie poore women and children; one woman being ſauagely killed with two young babes in her wombe, another runne bloudily through with a ſpeare, the one end

therof

thereof ſticking faſt in the ground, and the other end being pitifully ſhattered on pæces in her harmeleſſe ſides: alſo vpon old men, women and childzen, being but wæding their cozne in the fields: and laſtly, vpon pœze paſſengers likewiſe, that did but trauell by the way.

Hydr. It ſeemeth rather (by the purport of thy ſpeech) that a moſt barbarous villanie is vſed againſt his Maieſties ſouldiers, by theſe moſt barbarous and ſauage reports. Howbeit, it now plainly appeares, that theſe barbarous Cannibals can do nothing elſe but [e] vſe their bad tongues to deceipt, that they [f] haue ſharpened their ſaid tongues like a ſerpent; that [g] the poyſon of Aſpes is vnder their lips; and that they [h] delight in nothing at all, but to ſhoote out their arrowes (I meane) moſt bitter and venimous words. For I aſſure thee this on my credit, that there was killed neither woman nor child; neither yet any one creature weeding their corne, was ſo much as once challenged at all. It may be (I confeſſe, which yet I beleeue can neuer be proued) that ſome one paſſenger (careleſly crowding himſelfe in the midſt of the throng as they fled) receiued ſome little hurt at vnawares, but wittingly and willingly not touched at all: and therefore thoſe his Maieſties ſouldiers are moſt barbarouſly belied by theſe their beaſtly reports. Howbeit, the beſt remedie they haue againſt [i] thoſe deadly ſtroakes of the tongue, is (with good *Dauid*) to crie out to the Lord and ſay, [k] Deliuer vs oh Lord from the euill men, preſerue vs frõ ſuch peſtilent perſons, and protect our harmeleſſe ſoules from all thoſe lying lips which [l] imagine but euill things in their rebellious hearts, and ſtirre vp a deadly ſtrife all the day long; which do [m] miſchieuouſly ſurmize all manner of words that may do hurt, oh falſe deceitfull tongues. But thou oh Lord wilt [n] ſhoote an arrow ſodenly at euery of them, yea their deadly ſtroaks they ſhal be at once. They ſhall cauſe their own tongs to fall pat on their pates, in ſo much as whoſoeuer ſeeth them ſhall flee from them, and ſay thus vnto euery of them: [o] What good haue thoſe your deceiptfull tongues procured vnto

e *Pſal.* 140.3. *Rom.* 3.13.
f *Pſal.* 140.3.
g *Rom.* 3.13.
h *Pſal.* 64.3.
i *Ier.* 18. 18.
k *Pſal.* 140.1. 2.
l *Pſal.* 120.2.
m *Pſal.* 52.2.
n *Pſal.* 21. 12.
o *Pſal.* 120.3.

you? or what do thoſe your venimous mouthes auaile you at all? Hath not the Almightie Iehouah deſtroyed you for euer? hath he not plucked you out from your tabernacles, and made you a preſent terrour to thoſe that paſſe by the way: when they daily behold what monuments of miſchiefe you are iuſtly become to all diſobedient and rebellious raskals?

p *Iudg.*5.31. Euen ſo p let all thine enemies periſh oh Lord, that ſhall any waies raiſe vp themſelues againſt thine annointed, but let all thoſe that loue thee and thy ſauing health, be euen as the Sunne, when he ariſeth in his ſtrength. So be it Lord Ieſus. Thus then thou ſeeſt now *Capniſtus*, that (notwithſtanding any their barbarous babblings abroad) his Maieſties power

q *Gen.*4.10.11 is euery way freed from blame: and thoſe q curſed *Cains* themſelues are euery way guiltie of ſpilling their owne and their confederates bloud, either then in the skirmiſh, or at any time ſince, in the orderly execution of iuſtice vpon them.

Capn. **Good Sir, I do not as yet perceiue, how they themſelues ſhould be made guiltie of any mans bloud but their owne, vnleſſe haply they did moſt outragiouſly lay their violent hands vpon any their aſſociates ſlaine.**

Hydr. That they themſelues became guiltie of their owne, and their confederates bloud, it is more then apparently euident. Becauſe howſoeuer it be neceſſary that offences ſhould

r *Math.*18.7. come, yet r woe be to that man whatſoeuer, by whom the offence firſt cometh on foote. Yea and the ciuill law telleth vs confidently, ỳ ſ whoſoeuer adminiſtreth an occaſion of hurt, that man is accompted ỹ doer of the hurt it ſelfe. Moreouer, if their laying of violent hands vpon any of thoſe their aſſociats (though otherwiſe, neuer ſo worthie of death) had vndoubtedly made them guiltie of that their bloud: what a dangerous condition then, are thoſe wretches in (thinkeſt thou) before the Maieſtie of the immortall God, who ſo deſperately combined themſelues in one, and with ſuch bloudie and murdering reſolutions made haſte to murder his Maieſties authenticall power? Yea and (which more is by much) what

ſ *Qui occaſionem damni dat: damnum dediſſe videtur.*

a fearefull caſe are thoſe blind Cannibals in before God in their conſcience, who ſo cauſeleſly, ſo cruelly, ſo curſedly, and with moſt rebellious minds to the King his excellent Maieſtie, did ſo villanouſly execute ſuch a villanous, merciles, and monſtrous maſſacre vpon [s] that excellent Captaine, who was the deputed conducter of his Maieſties power for the preſent? whoſe experimented valour for ſeruice of weightie importance, and whoſe admirable worth for the timely atchieuing of any notable exploit, is famous throughout the whole world; yea and whoſe woſull want for future imployments of truſt, is ten thouſand times more then would be the want of an hundred thouſand of ſuch ſillie freſh-water ſouldiers as rebelliouſly bare armour then againſt his ſaid Maieſties authenticall power. Well, ſith it is now as it is, let them praiſe God with all their hearts, for his Maieſties exceeding great clemencie in ſo pardoning, and ſparing their liues for the preſent; and let them (in Gods holy name) endeauour now to ſpend the remainder of their woſull daies, in an earneſt and heartie deſire to be freed forthwith from [t] that one bloud-guiltineſſe aboue all the reſt, before the preſence of God; leſt good *Abel* his innocent bloud [u] do continually crie out for vengeance againſt them: and themſelues (being iuſtly caſt forth from the face of the earth) begin with horrour of conſcience [x] to run hither and thither like runagate-vagabonds, being hourely afraid to be cruelly killed of euery one that ſhall but happen to meete them. Lo *Capniſtus*, this is the worſt I wiſh to them all, and this is the beſt I can do for them.

[s] *Sir Hentie Fowkes Knight.*

[t] *Pſal.* 51.14.

[u] *Gen.* 4.14. *Heb.* 12.24.

[x] *Gen.* 4.14. *Pro.* 17. 11. *Iſa.* 19 4. *Ier.* 50.41. 42.

In the meane time, thou maiſt now very plainly perceiue by that which is ſpoken, what a peſtilent crew of pernicious perſons all thoſe our diſordered *Tobacconiſts* were (for the preſent) to the publike good of our State; as alſo, what further miſchiefes might forthwith haue followed vpon thoſe their miſchieuous attempts, had not our merciſull God (by the prouident care of thoſe his Maieſties moſt prudent magiſtrates) very mercifully met with the miſchiefes in time:

Namely,

Namely, many mutinous broiles among our owne ſelues; ciuill diſſentions in euery coaſt, the ſpending of our ſelues againſt our owne ſelues, much ſpilling of Engliſh bloud, a preſent ſpoile of all the good bleſſings of God, the opening of a fearefull gap to forreine inuaſions, moſt cruell maſſacres on euery ſide, with an extreme hazard of King, of Queene, of kingly of-ſpring, of our happie eſtate, yea & of this our flouriſhing kingdome alſo, without the more mercie of our mercifull God.

Capn. **It is vndoubtedly true as you ſay. And therefore the Lord of his infinite mercies forgiue all men their ſins in deſeruing, and thoſe men their ſins in attempting ſuch horrible beginnings of miſchiefe.**

Hydr. The Lord God ſay amen to the ſame, for the merits of Ieſus Chriſt. Now then, (to knit vp the ſecond part of this our preſent diſcourſe in a ſummarie ſpeech) ſith thoſe the diſordered courſes of our graceleſſe *Tobacconiſts* are euery way ſo exceedingly hurtfull to their owne proper perſons, firſt by poyſoning their bodies and ſoules, and then next, by procuring a prodigall diſpending of their ancient patrimonies and other preferments; ſith they are ſo vnnaturally iniurious to their owne wiues & children, by cauſing their needleſſe pouertie, and wofull complaints; ſith they are ſo barbarouſly cruell towards their poore Tenants, for the chargeable ſupply of their vnneceſſary wants; ſith they are ſo outragiouſly reſolute vpon the preſent ſpoile of other mens ſubſtance; ſith they are ſo fearefully oppoſite to the well ſetled peace of our countrey; ſith they are ſo ſtately repugnant to the good eſtabliſhed lawes of our land; ſith they are ſo dangerouſly occurring to the publike peace of our ſoueraigne Lord the King; ſith they are ſo proudly rebellious to his Maieſties ſoueraigne power; ſith they are ſuch ineuitable prouocations to the vntimely ſpilling of their owne and other mens bloud; briefly, ſith they are the horrible beginnings of many mutinous broiles, of ciuill diſſentions, of ſpending our ſelues, of ſpilling much bloud, of ſpoyling the preſent good

bleſſings

bleſſings of God, of opening a fearefull gap to forreine inuaſions, of cruell maſſacres, of an extreme hazard to our gracious King, our Queene, the royall Progenie, to our happy Eſtate, and moſt flouriſhing kingdome: Let their owne proper bodies, their patrimonies, their wiues, their children, their poore oppreſſed Tenants, their honeſt good neighbours, the quiet of our countrey, the lawes of our land, the publike peace of our ſoueraigne Lord the King, his Maieſties ſoueraigne power, their owne and other mens blouds, the forreine powers about vs, our King, our Queene, the whole Progenie, our preſent good, the flouriſhing ſtate of our kingdome, yea and *Capniſtus* alſo himſelfe, in the name of thoſe our diſordered *Tabacconiſts*; let all theſe (I ſay) both ioyntly, and ſeuerally conclude with me, and for me, whether thoſe their filthie *Tobacco fumes* are, not onely pernicious to their owne proper bodies, but ouer profluuious alſo for thoſe our diſordered *Tobacconiſts* purſes, and too too peſtiferous to the preſent good of our publike State.

Capn. **Surely Sir, I (for mine owne part) do not onely conclude it an infallible truth from my very heart roote, but will (herewithall) very readily afford you a generall applaud from the reſt, and my ſelfe; praying the Almightie with heart and mouth, that it was his gracious prouidence to bring me ſo right in your companie, before that I entred vpon my purpoſed voyage: proteſting withall from an vnfained heart, to haue from henceforth thoſe filthe *Tobacco fumes* in no leſſe deteſtation then the diuell of hell.**

Hydr. Not ſo *Capniſtus*. For howſoeuer I am heartily glad to heare thee brought now into ſuch a deadly deſtation with thoſe their former *Tobacco fumes*, yet let not my preſent ſpeech, bring any ſuch preiudice to that thy purpoſed voyage. Thou art a proper young man, of exceeding great hope in our countrey, euen now in thy beſt flouriſhing ſtate; and young-men (thou knoweſt) by trauelling forreine countries, may haply attaine to a notable experience; beſides that, this thy purpoſed aduenture, may become very gainful vnto thee.

Capn. I am a young man (Sir) I confesse; and therefore do stand in more néed of a sound and setled experience. Howbeit, I haue now gathered (I thanke my good God) such an experimented and sanctified wisedome from this your present discourse, as doth very plainly demonstrate vnto me, the palpable folerie of all my former West *India* voyages. Although this I acknowledge withall, that (if my purposed iourney had this way bene prosperous) I could (by the onely trafficke of *Tobacco* it selfe) haue clearely gained three hundred pounds by my voyage at least; so vainly are our vaine English-men affected after a vaine, and vanishing filthie *fume*. But Sir, (Gods holy name be blessed) I begin now to abhorre the gaine that is enterprised with such imminent perils, and accomplished also with such endlesse paines. For *what will it* [y] *profit a man to winne the whole world, and lose his owne soule?* And (Sir) you told me but euen now, that [z] *Whosoeuer but administreth an occasion of mischiefe, he is the principall master of that mischiefe himselfe.*

y *Marc.* 8. 36. *Luc.* 9. 25.

z *Qui occasionem damni dat, damnum dedisse videtur.*

Hydr. That is certainly so. But God grant *Capnistus*, that this so forward a protestation proue not a fire-flash, resembling those sodaine flames of thy filthy *Tobacco fumes*, which (being sodainly kindled with the flame of a candle) are as sodainly quenched with good ale *fumes*. Yea I beseech the Almightie with all my heart, that this thy sodaine illumination proue not (in the end) an odde Interiection, I meane, some sodaine passion of a passionate mind prolated vnder an vnperfect voice, and thereupon as sodainly vanish away like a flash or a *fume*.

Capn. Nay Sir, my protestation proceeds from a firme and setled iudgement: and (that you may the rather credit my speech) I will tell you what seale shall be set to the same for a further confirmation thereof.

I haue (at this present) two hundred pounds worth of this beastly *Tobacco* at home in my house; all which (notwithstanding the great value thereof) shall either presently

sently packe to the fire as a burnt oblation for this my aduised vow, or else be sent swimming downe the Thames at the least, directly towards West *India* from whence it first came, in an vtter detestation of the most detestable follories of those our disordered *Tobacconists*.

Hydr. Not so *Capnistus*. For howsoeuer the filthie *fume* of *Tobacco* taken inward be most pernicious to the bodies of men, yet may there a very good vse be made of the hearbe it selfe for sundry diseases befalling the bodies of men, as I told thee before.

Capn. Good Sir, I am altogether hopelesse for euer beholding any good vse of that which (being first abusiuely brought to our countrey by bad and wilde dispositions for the onely abuse thereof) hath euer since bene beastly abused by like dispositions, and neuer yet conuerted to any good vse at all. And therefore (for mine owne part) I will neuer regard whatsoeuer supposed good vse may hereafter bee made of *Tobacco* it selfe, all the while I perceiue the present abuse of filthie *Tobacco fumes* in such earnest request among our disordered *Tobacconists*: more especially among those our insatiable deuourers of all the good blessings of God; and therefore I will (for euer hereafter) beware of giuing the least occasion to any such fearefull abuse.

Hydr. Gods holy name be blessed for these his good beginnings of grace, and the Lord multiplie his sweete mercies vpon thee an hundred fold. But yet thus much I would haue thee remember withall, that as it is the vndoubted true nature of all those to whom the Lord restoreth [a] *the ioy of his sauing health*, and more fully establisheth with the spirit of freedome, to shew forth his mercifull waies to the wicked: so is it a speciall dutie imposed vpon euery Christian Conuert (being soundly conuerted himselfe) euen then also most seriously to labour [b] the sound conuersion of all others besides. And therefore (good *Capnistus*) I pray thee heartily, do thou now make knowne thy Christian conuersion, by that thy Christian care in conuerting thy brethren. Shew thy selfe [c] *wise* (for

a *Psal.* 51.12. 13.

b *Luc.* 22.32. *Ioh.* 1.40.41. 45.

1 *Tim.* 1.15.16

c *Pro.* 11.30.

euer hereafter) *in winning of ſoules*: and ſo ſhalt thou certainly know, *that* [d] *he which hath conuerted a ſinner from going aſtray from the waies of the Lord, ſhall ſaue a ſoule from death, and couer a multitude of ſinnes.*

d *Iam.5.20.*

Hydr. **God Sir, my good will that way (by the grace of God) ſhall neuer be wanting when, or whereſoeuer I méete with any of them: how furiouſly ſoeuer their filthie *Tobacco fumes* do make them to fret, to frowne, or to to fume at the ſame.**

Hydr. Indeed *Capniſtus*, whenſoeuer thou doſt ſoundly vndergo ſuch a Chriſtian courſe, thou muſt looke forthwith for the [e] *ſtrokes of the tongue.* For thou ſhalt no ſooner begin [f] *to proclaime deſolation* againſt thoſe their ſhameful diſorders, but the ſweete word of the Lord will be made a reproach to thy perſon, and thy ſelfe ſhall be had in deriſion for it. Then ſhalt thou be forced [g] *to heare the raylings of many*, and be aſſaulted with feare on euery ſide: yea then be thou ſure [h] that euen thoſe thy former familiars will narrowly watch for thy halting, and daily endeauour to execute all their outragious villanies vpon thee. But [i] be thou *nothing diſmaid* with any their terrours, feare not their fierie threatnings, neither bee thou troubled at all with the ruſull remembrance thereof; nay rather, be thou euery houre ready [k] *to offer thy backe* to thoſe ſmiters, and thy cheekes to thoſe nippers, and neuer hide thy face from their ſhame and ſpitting. But endure thou with meekneſſe [l] the outragious raylings of thoſe raging *Rabſhakeians*, and vndergo with patience, the [m] cauſeles curſes of any thoſe ſhameleſſe *Shimeis*, becauſe the Lord himſelfe hath bidden them curſe: it may be, the Almightie will much more mercifully behold thy affliction, and do thee much good for their curſing that day.

e *Ier.* 18. 18.
f *Ier.* 20 8.
g *Ier.* 20. 10.
h *Pſal.*41. 9. *Ier.* 20. 10.
i 1 *Pet.*3.14.
k *Iſa.* 50.6.
l 2 *King.*18.22
m 2 *Sam.*16. 11.12.

Capn. **God Sir, (being thus reſolutely bent as I am [n] *to fight the Lords battailes*, neuer make you any doubt (I beſéech you) but that I haue long ſince [o] ſet downe, & ſeriouſly caſt with my ſelfe, whether I be able with bare ten thouſand, to méete him ỹ cometh againſt me with twenty thouſand**

n 1 *Sam.*25. 28.
1 *Cor.* 10. 4.
o *Luc.*14.31.

thousand, or not. So as you may be certaine of this, that (if I had either felt a fainting heart, or found too feeble a force, I would rather [p] *send an Ambassadour*, and desire conditions of peace, then desperately aduenture my selfe vpon any so bloudy a bickering. And therefore, I pray you cease weeping [q] *and breaking my heart:* because (by the helpe of my God) I will rather endure ten thousand tortures and torments, then suffer his glorious name to be so deepely dishonoured by any their disordered dealings, or permit his gracious blessings to be so prodigally and so profuniously [r] dispended vpon the inordinate lusts of those our insatiable and lasciuious suckers in of filthie *Tobacco fumes*, if any my priuate admonitions, or open reproofes may hinder the same.

[p] *Luc.* 14. 32.

[q] *Act.* 21. 13.

[r] *Iam.* 4. 3.

Hydr. If thy resolution be thus, why then, [s] the will of the Lord be done; but in any wise obserue (I pray thee) a Christian course in those thy rebukes.

[s] *Act.* 21. 14.

Capn. My Worshipfull Fathers, and fellowes for forreine aduentures: We that [u] go downe to the Sea in ships, & occupie our businesse in huge great waters, we haue eftsones séene the great works of the Lord, and his wonders done in the deepe. How he commandeth the stormie winds to arise, and lifteth vp those the mighty waues of the Sea, which make our tottring ships mount vp to the heauens, and downe againe to the deepe. So as our soules they melt for trouble, to sée our selues tossed to and fro, to stagger like drunken men, and to be hourely brought to our wits end for feare. We remember (I hope) that when wee cried heartily out to the Lord in the midst of those our dangerous troubles, he brought vs forth from our present distresse, by turning those great tempests into a quiet calme, and by causing the waues of the Sea to be still. Lo, then began wee to be heartily glad, because wee were safely brought to the hauen where we longed to be. These things (my deare brethren) we all know to be true in our owne proper experience. Oh let vs therefore most highly exalt the

[u] *Psal.* 107. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Lord in the congregation of his people, and praise his great name in the assemblie of the Elders. Let not our goodnesse herein, be [x] as a morning cloud, or like to the morning dewe that goeth away. Let vs not within a while [y] forget God our Sauiour: who hath dealt so wonderfully with euery of vs, aboue many the sonnes of mortall men. But let vs eftsoones be perswaded, that those terrible stormes of wind they did onely pronosticate the inevitable stormes of God his exceeding great anger against our excessiue sins: yea and let vs acknowledge withall, that there can be no greater wickednesse concerning our ordinary callings, then wittingly to trafficke home that from forreine parts, which doth both willingly and wickedly procure a generall wastfull consuming of all the good blessings of God. More especially, whē those selfe same blessings are prodigally dispended vpon that which not onely doth our countrey people no one good at all, but also which hurteth their health, consumeth their wealth, and hazardeth eftsoones their happie estates.

x *Hosh* 6.4.
y *Psal.* 106.21

Perhaps your good worships do wonder much what this hurtfull trafficke might be? I will here tell you the same without further delay. It is that our filthie *Tobacco fumes* which we so dangerously aduenture to get; which our owne countrie-men so greedily deuoure, and which hath so egregiously endangered our publike State. I know there is an exceeding great gaine to be gotten thereby: yea I feare me (alas) that too too many of our miserable Merchants (by the very sale thereof) haue gotten the diuell and all. But accursed be that gaine whatsoeuer [z] which is so dangerously obtained with the exceeding great griefe, and hazard of body and soule in hell. The pernicious, the profluuious, and pestiferous effects of these our filthie *Tobacco fumes*; do vniuersally appeare throughout this whole countrey of ours, and [a] *woe bee to them* that are found the primary causers thereof.

z *Mat.* 16.28. *Marc.* 8. 36. *Luc.* 9. 25.
a *Mat.* 18. 7.

Let not vs (my worshipfull Fathers, and fellowes in forreine

forreine aduentures) for a priuate gaine to our proper purses, procure the cause of a publike bane to our owne countrey people. Let not our inordinate care of superfluous wines, be made an ordinary [b] razour to our countrie-mens throates. Let not our preposterous profession, be any occasion at all to our countries perdition. Let vs no longer cozen our poore countrey neighbours, by bringing them home a filthie pestiferous *fume*, for their rich and substantiall fruits. Let vs not still shew our selues to be those insatiable hungrie Merchants, who (hearing once what wonderful gaine may be got from the intoxicated minds of Mone-headed Minotaures) do most shamefully [c] take ouer with them an abundance of gold and siluer, to sell the sonnes of Israel for slaues, [d] and to make open sale of the soules of men for old shoes: lest the Almightie reuenger of innocent bloud [e] do breake our whole Nauie in péces, and disable them finally for all forreine aduentures. Let vs not hereafter any more vndergo such dangerous voyages for vaine and vanishing *smoke*, but endeuour to trafficke home rather [f] the cedar trées, and firre trées, the Algummin wood, the gold of Ophir, and precious stones: so shall we be worthely estéemed those honest and frugall aduenturers who séeke rather the publike good of our countrey, then the priuate gaine of our purses. But if (notwithstanding any thing hitherto said) we neither care what bad trafficke we buy, nor passe not what excessiue prices our poore countrey-men pay for our poysonsome pelfe, all the while wee our selues may liue by their losse, then surely we shall most filthily shame our selues, and plucke a iustly deserued reproch vpon our worthie profession.

b *Psal.* 62. 2. *Isa.* 7. 20.

c 1 *Macab.* 3. 41.

d *Amos.* 8. 6. *Reuel.* 18. 13.

e 1 *Kin.* 22 49. 2 *Chron* 20. 37

f 2 *Chro.* 2. 8. *and* 8. 18.

For mine owne part (my reuerend brethren) I had rather vndergo (I assure you) ten hundred thousand tortures of death, then but once more to vndertake the enriching of mine owne selfe by the sale of that, which not onely doth no manner of good, and which is many waies so pernicious to the bodies of men, so profluuious to poore mens purses,

purſes, and ſo peſtiferous to the publike good of my native countrey. For ſurely (knowing ſo much as now by the ſweete mercies of my God I do ſincerely know, and feeling what comfort by the worke of his ſpirit I preſently feele) if I ſhould ſtill continue that my former moſt couetous, nay rather moſt cutthroate-like courſe, all the whole world might iuſtly conclude, that (if time would ſerue to vent
g *Reuel.* 18.13 them forth by open ſale) I would deſperately g aduenture (with the Babiloniſh Merchants) to trafficke alſo from *Rome*, euen *Agnus Deies*, crucifixes, popiſh pardons, with other like paultrey pelfe, by the fearefull ſale of my poore countrymens ſoules. Yea and (which more is by much) that I would (with the moſt vicious *Venetian Panders*) very deſtrouſly packe ouer whole ſhipſ-full of ſorrie *Venetian Courteghianes*, and moſt ſhamefully leaſe them forth in feefarme for a filthie lucre.

Alas (my deare brethren) alas, what a proportionable equitie is that (thinke you) which chaffereth but chaffe vnto men for their precious wheate; which giueth them goſequils for their glittring gold; and which onely affordeth them a foule ſtinking *fume*, for their ſeuenfold refined ſiluer? Is not this to accompliſh that ancient hyperbolicall prouerbe, which ſo accuſtomably accompteth each vile contemptible trafficke, no better in effect, then h the very ſhadow of ſmoke? that is, but a vaniſhing ſhew, without any ſubſtance at all. Is not this, to make men beleeue that we prouided them very daintie fine cates, howſoeuer moſt dearely bought: when yet (as is vſually ſpoken) we ſet onely before them, i an holy ſacrifice (forſooth) without any ſweete *ſmoke*? that is, a poore beggerly banquet, without either beefe or broweſſe at all. Would we our owne ſelues (my reuerend maſters) be willingly feaſted ſo at other mens tables? Could we (at any hand) endure to pay ſo exceſſiuely deare for our ſuppers before hand, and (when all cometh to all) be then ſo conie catchingly fobbed forth with ſuch a vaine ſhew of fantaſticall foleries? Can we be contented

h *Sophocles in Antigone.* καπνοῦ σκία. *Fumi vmbra.*

i *Lucianus.* Ἄκαπνος θυσία *Sacrum ſine fumo.*

(I

(I pray you) that any one liuing person (vpon any such our former most chargeable payments) should promise vs the gainefull purchase of golden mountaines, and then (for our substantiall siluer) procure onely vnto vs but [k] the deceiptfull sale of a most filthie vanishing *fume*? that is, should make vs many great & glorious promises, which notwithstanding are finally destitute of their wished effects. Might we not (my worshipfull brethren) for these our insatiable [l] and dog-like inordinate desires of grædie gaine, be iustly termed (not the worshipfull Merchant-venturers) but rather those worrie-shæp mucke-scrape *Vespasian* vipers, who (for filling their extraordinary gaping after grædie gaine) do make an ordinarie sale (being spoken with reuerence) of their most filthie stinking stale? Yea and (which more vile is) when at any time their godly minded Matrons, or their sanctified sonnes (with great anguish of heart, and griefe of mind) do but once seeme to distaste or dislike of such kind of sale, euen then (most contemptuously) to proffer the most poysonsome stinke of that stinking gaine to their sanctified noses, bidding them boldly to smell thereof, and then tell him withall, whether that same siluer (so gathered together) doth not yéeld as redolent a sauour as any of the sweetest gold couched vp long since in their Cabbinets made of spruce. By this meanes making good vpon their owne paultrie pates the pestiferous *Vespasian* prouerbe; which telleth them plainly, that [m] the sauour of insatiable gaine (from what filthie matter soeuer the same ariseth) doth afford as fragrant a smell to those their insatiable and hunger-sterued nostrils, as any the finest ciuet or muske. Thereby also canonizing that heathenish Poet for a Preacher of truth; who [n] telleth them plainly thus:

From whence it comes we neuer care:
So it may fall vnto our share.

Perhaps your good worships would willingly know the maine reason it selfe, why those filthie mucke-merchants should become such hungerstarued Heluoes, concerning

k *Martialis, Vendere fumos*

l *Psal.* 59. 14. 15. *Isa.* 56. 11.

m *Vespasianus, Lucri bonus est odor ex re qualibet.*

n *Ennius, Vnde habeat curat nemo, sed oportet habere.*

o *Auri sacra fames.*

o the holy hunger of gold, such greedie gormandizers of filthie gaine, yea and such insatiable Philargyrians, in gathering treasures togither: the reason hereof (saith *Zenodor*) is onely this, namely, because p the needie beggars satchell can neuer be satisfied.

p *Zenodorus*, πτωχῶν ὑλαὶ εἰσὶ κεναὶ. *Mendicantium sacculi, semper inanes.*

Now then, if we also our selues (my worshipfull masters) should (in these our sea-faring courses) declare our selues to be such: were we not very well worthie (euen for this onely respect) to be no lesse odiously esteemed of, and therein also as deseruedly (in all points) to be dealt withall, as was that notable conie chatcher *Thurinus*, in the daies of *Alexander Seuerus*? Who (being sharpely accused, and presently produced before the said *Alexander*, for that he (remaining otherwise in no fauour at all with his Maiestie) did notwithstanding, continually beare the sillie poore subiects in hand that he was all in all, and in excellent accompt with his Highnesse. By this base and paltrie practise (vnder an onely pretence of speaking for them to his Maiestie) he did very peeuishly pilfer much mony from out of the poore mens purses. Howbeit (so soone as that his said knauerie brake forth to the open view of the world, and the same accordingly made knowne to the King) he was forthwith adiudged to be surely made fast to a stake, and (hauing great store of greene wood then kindled about him) to be so smothered to death by the violent smoke of that fire: The Executioner also then crying out to the by-standers and saying thus; *He* q *is worthily adiudged to perish with smoke, who hath so deceiptfully sold forth his smoke vnto others.* And herein moreouer that conie-catching companion did personally accomplish the old ancient Prouerbe which speaketh thus: r *By flying from the smoke, I fell forthwith into the flame it selfe.*

q *Martialis dignus vt fumo pereat, qui fumos vendidit.*

r *Lucianus* καπνον γε φεῦγων, εἰς τὸ πῦρ περιέπεσον. *Fumum fugiens, in flāmam incidi.*

These the precedent matters being now more naturally, and more exactly considered, with their seuerall circumstances concurring also therewith, let vs in Gods name (my worshipfull fathers and fellowes) at no time hereafter

after giue any further offence this way: but very conscionably and carefully (from henceforth) carrie our selues towards all sorts of people, [f] whether they be Iewes, Gentiles, or the Churches of Christ. Let vs heedfully [t] abstaine from all appearance of euill. So shall the Lord God [u] abundantly blesse vs: so shall the Kings Maiestie [x] most powerfully protect vs; so shall our deare countrie-men [y] pray heartily for vs; so shall not the land at any time hereafter [z] vomit vs forth for filthie *Amorites*; yea so shall we be sure to haue [a] peace in our conscience with God and men. Lo (Sir) this I assure you (if the Lord God say amen to my purpose intended) shall be the whole and the onely course that I will take with these kind of men.

[f] 1 *Cor.* 10.32.
[t] 1 *Thess.* 5.22.
[u] *Psal.* 128.1. 2. *&c.*
[x] *Rom.* 13. 4.
[y] 1 *Tim.* 2.1.2.
[z] *Gen.* 15. 16.
[a] *Rom.* 12.18. *Heb.* 12.14.

Hydr. Surely *Capnistus*, I do freely approue of this thy purposed course: yea and I doubt not at all, but that so many of them also as haue but one halfe dramme of Gods holy feare in their secret hearts, as haue but one scruple of true honestie in their open foreheads, yea as haue but one onely graine of common humanitie in their ordinarie courses, will euery of them very conscionably, & most carefully accompt of the same. As for those insatiable companions, of whom thou didst speake euen now, there is no hope at all to preuaile with any of them. For, [b] can the blacke *More* change his skin? or is it possible the *Leopard* should alter his spots? Then also may those men learne to do good, who haue bene accustomed so long to do euill. Otherwise, howsoeuer [c] they may be wise enough to do euill, yet to do well they haue no wisdome within them at all. But now shew me what course thou wilt take with the rest.

[b] *Ier.* 13.23.
[c] *Iere.* 4.22.

Capn. The course I intend to take with them, shall be this. Hauing first made throughly knowne to euery of thē, this your present discourse, I will then wish them withall, for very shame to remember themselues in time, to giue ouer all those their former carousing courses with spēde; to forbeare now any longer to make such beastly swine of themselues, by swillings in so superfluously the manifold

blessings of God; to abandon all their former vnnaturall dealings towards their owne wiues & children, towards their true hearted Tenants, towards their honest poore neighbours, and naturall countrie. To take héede moreouer, lest (in pursuing such a superfluous supply to their insatiable gulling throats) they do not procure [d] *a cleannesse of teeth* throughout the whole kingdome; lest (in going about such an vnorderly augmentation of tillage) they [e] do not cause the whole earth to deceiue the dressers therof; lest (by this their inordinate swallowing downe of their filthy *Tobacco fumes*) they do [f] make their sweetest drinkes to be mingled with Myrrhe, and to haue a most bitter fare-well to all the drinkes thereof; lest (by procuring such a néedlesse hauocke of wine, ale, and béere) they themselues [g] be constrained to drinke their owne water for monie; lest (instead of [h] the harpe, the violl, the timbrell, the pipe, and the wine at their extraordinarie wanton feasts) they be driuen [i] to eate their owne bread with a trembling feare, and to drinke their water with trouble and carefulnesse; lest (for their former most filthie abuse of the manifold blessings of God) the Lord himselfe [k] do shoote forth the arrowes of famine among them, and breake the staffe of their bread in péeces; lest (for this their abundance of victuals now) they [l] be compelled to take wheate, barley, beanes, lentils, millet, fitches, with whatsoeuer else they can get in one vessel together, to make them their bread thereof, according to the number of daies wherein they must be faine to sléepe on their sides; yea and to bake their said bread in the dung of men, to eate it by weight, and to drinke their water by measure. Briefly, lest they be enforced to heare a most horrible crie before, and behinde them, saying thus: [m] *Awake you drunkards*, wéepe and houle you quaffers of wine, because of the new wine, for it shall finally be plucked away from your throats.

d *Amos* 4. 6.
e *Isa.* 24. 5.
f *Isa.* 24. 9.
g *Lam.* 5. 4.
h *Isa.* 5. 12.
i *Ezech.* 12. 18
k *Ezech* 5. 16.
l *Ezech.* 4. 9. 10, 11, 12.
m *Ioel.* 1. 5.

Whereas (on the other side) if they once soundly forsake their former most filthie waies, and be heartily conuerted

to

to God, he will then ſo excéedingly [n] bleſſe their baſket and ſtoze, as they ſhall not néede thus diſozderly to run vpon any ſuch deſperate and dangerous attempts foz the augmentation of tillage. Becauſe, whenſoeuer they do conſcionably ſow that ſelfe ſame poztion of tillage which they haue (at this pzeſent) in their owne pzoper vſe, the Lozd God of hoaſts will euen then giue ſuch a bountiful bleſſing vnto it, as they ſhall be ſure [o] to find in one yeare an hundzed fold moze by due eſtimation. Foz the Lozd he will [p] giue them the early, and the latter raine, and [q] render them the yeares that the graſhopper had eaten befoze. Yea their [r] bery barnes ſhall be filled with wheate, and their winepzeſſes abound with wine and with oile. And herein no maruell at all, becauſe the Lozd (in the day of this their holy conuerſion) will heare [ſ] yea the Lozd God of hoſts will heare the heauens; and the heauens they will heare the earth; and the earth, it will heare the cozne, wine and oile; and the cozne, wine, and oile will heare the people; and the people ſhall [t] ſée the vallies ſtand ſo thicke with cozne, that they ſhall laugh and ſing, and ſay one to another, Behold how [u] the earth doth yéeld her increaſe; and God, euen our owne God hath giuen vs his bleſſing. Lo (Sir) this is all the whole courſe I will take with that ſozt of men.

n *Deut.* 28.5:

o *Gen.* 26. 12.

p *Ioel.* 2. 23.

q *Ioel.* 2.25.

r *Ioel.* 3. 24.

ſ *Hoſh.* 2. 21. 22.

t *Pſal.* 65. 13.

u *Pſal.* 67. 6.

Hydr. This courſe (I confeſſe) is very conuenient, were they men capable of it. But alas (*Capniſtus*) the wiſedome of the word is a matter ouer loftie for ſuch fantaſticall fooles as do ſo inſatiably affect their owne inordinate luſts: they may (by no poſſible meanes) attaine to the height thereof. Not becauſe the words of wiſedome are idlely beſtowed among any the ſonnes of mortall men, (for [x] the feare of the Lord is the very beginning of wiſdome) but for that all ſuch vnregenerate fooles do moſt diſdainfully deſpiſe true wiſdome it ſelfe, and all holy inſtruction. Neither yet hath the authenticall ſound of ſuch ſacred knowledge bene hitherto held backe from any of them. For behold [y] Wiſdome her ſelfe hath cried without, ſhe hath vttered her voyce in the open

x *Pro.* 1. 7.

y *Pro* 1.22.23. *Ier.* 7. 23.

ſtreets, ſhe hath called to them all in the publike aſſemblies, yea euen in the very preaſſe of the people themſelues, as alſo in the middeſt of the Citie hath ſhee ſolemnely vttered her words, ſaying thus: Oh you fooliſh, how long will you affect your owne fooliſhneſſe, and you ſcornfull take ſuch pleaſure in ſcorning? Oh turne you at my correction, for loe, I will now euen powre out my mind vnto you at large, and make you vnderſtand my words to the full. What (I pray thee) might Wiſdome do [z] more to the ſonnes of men, then ſhee hath hitherto done vnto euery of them? But what? behold [a] how obſtinately they do deſpiſe all her counſels, and moſt ſcornfully ſet her corrections at nought. Lo then, here is the onely cauſe of their fooliſhneſſe.

z *Iſa.* 5. 4. *Mich.* 6. 3 4. a *Pro.* 1. 27.

Capn. **And why ſhould not all theſe be as capable of heauenly wiſedome, as thoſe other we ſpake of a little afore?**

Hydr. Becauſe they will [b] not obey nor incline their eare vnto wiſdome, but run headlong after the counſels and ſtubburnneſſe of their owne wicked hearts, [c] walking moreouer according to the courſe of this ſinfull world, and after the Prince that ruleth in the aire, that wicked ſpirit (I meane) which euen now worketh effectually in all thoſe children of diſobedience: who [d] hauing their owne cogitations euen vtterly darkened, and being meere ſtrangers from the gracious life of God (by reaſon of that in-bred ignorance which is naturally ingraffed in euery of them) and being become without feeling, haue giuen themſelues ouer to worke all manner of vncleanneſſe, euen with an inſatiable kind of greedineſſe. And therefore, as they haue no regard at all [e] to know God, ſo ſurely, the Lord (in iuſtice) deliuers them vp vnto reprobate minds, to do ſuch things as are not conuenient: ſending them withall [f] very ſtrong deluſions to make them beleeue all manner of lies, becauſe they receiued not the truth: that thereupon, they all might iuſtly be damned which beleeue not the truth, but take an exceeding great pleaſure in thoſe their vnrighteous courſes. Which their iuſt recompence

b *Ierem.* 7. 24. c *Eph.* 2. 2. d *Eph.* 4. 18. 19 e *Rom.* 1. 28. f 2 *Theſſ.* 2. 10. 11. 12.

pence alſo euen then ſhall iuſtly fall vpon euery of them, g when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels in flaming fire, rendring due vengeance to ſo many of them as know not God, and which obey not the Goſpell: who ſhall be then puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his maieſticall power. When notwithſtanding he ſhall be eternally glorified in all his Saints, and be made maruellous in euery of them that beleeue: becauſe our teſtimonie towards them, was ſo ſoundly beleeued in the day of their hoped ſaluation.

g 2 *Theſſ.* 1.7. 8. 9. 10.

Capn. **Well Sir, whatſoeuer be the ſucceſſe, I will earneſtly endeauour to ſpeake plainly vnto euery of them, and (it may be) that many of them will willingly heare me.**

Hydr. It may be they will not: and more likely it is ſo, by a thouſand fold.

Capn. **Oh, I beſeech you Sir, neuer ſay ſo, but hope the beſt: h for charitie (you know) muſt not be ſuſpitious.**

h 1 *Cor.* 13.7.

Hydr. I know it very well *Capniſtus*, and this I dare tell thee withall, that charitie (in like manner) it muſt not be fooliſh in grounding ſo firme a perſwaſion of hope i vpon ſo hopeleſſe a ground as ſtandeth onely on may bees.

i 1 *Cor.* 10.12.

Hydr. **Why Sir, the word was purpoſely giuen, you know, for k the hoped, and happie conuerſion of ſinfull ſoules.**

k *Act.* 17. 30.

Hydr. Very true (as thou ſayeſt,) although yet for the onely conuerſion of thoſe poore ſinfull ſoules, whoſe effectuall calling to grace was purpoſely and eternally l decreed of God, by the ordinarie meanes of that ſelfe ſame word. For they being m before all beginnings the elected of God in Ieſus Chriſt, were ſure (in their appointed time) to haue their effectuall calling to the true knowledge of God, by the powerfull n preaching of his holy Goſpell. And therefore, euen as all they which are eternally elected, are ſure (in time) to be effectually called: ſo ſurely all ſuch as haue finally no calling

l *Rom.* 8.29.30 *Eph.* 1. 9. 13.

m *Eph.* 1. 4. 2 *Tim.* 1. 9.

at

at all, or but onely a temporarie calling to grace, they cannot certainly conclude to themselues, any one certaine or grounded hope of their eternall election in Christ. Seeing there-
o 1 *Pet.* 1. 20. fore the true sauing faith is primarily o begot in the hearts of the hearers by the word of God preached, and must secon-
p 1 *Pet.* 2. 1. 2. darily p grow vp and increase by that selfe same meanes it was first begottē, how is it possible (thinkest thou) that those men should euer be effectually called by the ordinarie preaching
q *Psal.* 58. 4 5. of Gods holy word q who cannot possibly be brought to the
r *Isa.* 1. 19. ordinary hearing therof? sith men must necessarily r giue their willing consent to ȳ word, before they can be drawne to the obediēce therof. Or when at any time (for fashions sake) they come to the ordinarie preaching of that selfe same word, if
s *Ezech* 33. 30. they then heare it onely s as a minstrels song, with their
31. 32. mouthes make mockes at those preachers which bring it, their prophane hearts still pursuing their former inordinate affections: what other thing else will befall them (thinkest
t *Habak.* 1. 5. thou) but that which the Prophet proclaimeth saying, t Be-
Act. 13. 41. hold you despisers, and wonder, & vanish away, for I worke a worke in your daies, a worke, which you will not beleeue, though a man should declare it vnto you?

Capn. **Whether they heare, or not heare, fleare and flout, jeare or jibe, make moes with their mouthes or not, if God giue me power, I will neuer forbeare them.**

u *Mat.* 15. 26. *Hydr.* Oh say not so *Capnistus*, for Christ telleth thee u it is not alwaies good to tumble the childrens bread vnto
x *Math.* 7. 6. whelpes: forbidding thee moreouer x to cast those thy precious pearles before beastly swine, and to hurle thy holy things vnto filthie dogs; because the swine they will treade
y *Ier.* 20. 7. 8. those pearles in the mire, and y the dogs, they will turne a-
Math. 7. 6. gaine and teare thee in peeces. And howsoeuer those scorners may shew themselues holy a time, yet be thou assured of
z *Pro.* 26. 11. this, that the dogs (first or last) will z returne to their vomite
a *Pet.* 2. 22. afresh, and the swine which seemed before to be washed cleane, to their wallowing againe in the mire. And therefore, if (at any time) they shew themselues such, or if they will needs

[a] needs become filthie, let them be filthie still: assuring themselues that all the while they be such they shall neuer haue [b] entrance through the gates into the celestiall Citie, but be shut out among dogs, enchanters, whoremongers, murderers, idolaters, and such as take a delight in their lying. Although yet I doubt not at all, but that the ordinarie preaching of the glorious Gospell, shall [c] accomplish that thing whereunto it was purposely sent of God: namely, it shall either be a blessing or a [d] burden; a word of [e] conuersion, or a word of confusion; a [f] sauour of life vnto life, or a sauour of death vnto death: yea and in either of both, the same shall be a sweete sauour to God.

a *Reuel.* 22. 11.
b *Reuel.* 22. 14. 15.
c *Isa.* 55. 10.
d *Isa.* 13. 1.
e *Rom.* 1. 16.
f 2 *Cor.* 2. 15. 16.

Capn. **Why then (God willing) I will not ceasse crying vnto them, that (whether they heare or not) they may yet know [g] there hath bene a Prophet among them.**

g *Ezech.* 2. 5. *and* 33. 33.

Hydr. Surely *Capnistus*, as thy resolution herein is exceeding honest, thy purpose godly, and thy intended course correspondent to both: so I doubt not at all but that (if thy practicall proceeding be sutable in euery respect) exceeding much good may be wrought by the same. More especially, if thou (for thine owne part) doest Christianly consider, that such as are but lately wained from the milke, and newly drawne from the brest, must haue [h] precept vpon precept, precept vpon precept; line vnto line, line vnto line; there a little, and there a little: yea and must also be spoken vnto with a stuttring tongue, and a stammering language. And then next, if they also (for their parts) laying apart [g] all filthinesse, and superfluitie of maliciousnesse, do reuerently, chearefully, and in the spirit of meekenesse receiue the word at thy mouth: acknowledging withall, that those thy [h] friendly strokes are beneficiall for them, and that thy pretious balmes will not breake their heads. For the timely accomplishment whereof, both thy selfe, and euery of them shall be sure (from time to time) to haue the hourely assistance [i] of my heartiest praiers to almightie God [k] in the name and mediation of Iesus Christ. In the meane time, the houre appointed for mine

h *Isa.* 28. 9. 10. 11.
g *Iam.* 1. 20. 21
h *Psal.* 141. 5.
i *Eph.* 1. 16. 17.
k *Ioh.* 15. 7. 16.

ordinarie ſtudies, beginneth now to approch, and very loth I am to let ſlip the ſame, vnleſſe vpon very important and vrgent occaſions.

Capn. And in very déed (Sir) the time alſo, and the tide it ſelfe for my former purpoſed voyage, doth draw very neare: ſo as I my ſelfe (for the preſent) muſt euen neceſſarily make haſt to the [l] hauen, either to vnlade, or forthwith to diſpoſe of ſome other deſignement concerning that veſſell of mine, which alreadie is full fraught for ſome forreine aduenture; and therefore muſt euen now craue leaue for my preſent departure.

[l] *Pſal.* 107.30.

Hydr. With all my heart: beſeeching the eternall God [m] to giue thee fauour with forreine nations, and to make thy iourney exceeding proſperous to thee.

[m] *Eſt.* 2.15. *Iudith.* 10.8.

Capn. I [n] thanke my God in Ieſus Chriſt, for this your godly care for the good of my ſoule: and I humbly beſéech the Father of mercies to aſſiſt you from time to time, with his holy Spirit of wiſedome, for the publike good of our Church and countrey. And euen ſo I moſt heartily take my leaue for the preſent.

[n] *Rom.* 1.8.

בל-דרכי נגדך יהוה. *Pſal.* 119. 168.

ADE

If in this my preſent Diſcourſe, I do haply faile of any ſuch delectable ſpeech or eloquence as might giue good contentment to the Ciceronian and delicate eares, I pray you pardon mine imperfections that way. For how ſhould I poſſibly deliuer any daintie diſcourſe of ſo noyſome, ſo ſtinking and ſo offenſiue a Subiect, as is the poyſonſome ſauour of filthie Tobacco fumes? *In the meane time, ſeaſon your taſtes, I beſeech you, with this ſucceeding Sonet.*

TOBACCO TORTVRED.

WHat doth the foule contagious *fume* and *ſmoke*
Of this *Tobacco* (filthie ſtinking weede)
But ſenſes all, and ſpirits liuely choake,
And through ỹ members ſtrange infection breede?

The moyſture naturall it doth conſume,
Wherein the treaſure of the life is laid:
Which being loſt, and waſted by this *fume*,
Thou then (of ſomething) art iuſt nothing made.

Thou then (of ſomething) art iuſt nothing made,
Thy waſted body ſtraight is turn'd to duſt:
And (dire contagion through thy limmes conuai'd)
Thy life to wracke and ruine, run needs muſt.

If thou deſire to know, and cauſe demand
Why ſuch ſtrange monſtrous maladies are rife?
The cauſe is plaine, and reaſon is at hand;
Men like and loue this *ſmokie* kind of life.

Men like and loue this *ſmokie* kind of life,
Whereby doth vaniſh into aire moſt thinne,
The vigour of the mind, and bodies chiefe
Strength; force and power alſo of life and limme.

This is the wel-ſpring of diſeaſes all,
The tree which direfull death doth yeeld for fruite:
Whereby their loathſome limbes do quickly fall,
And run to ruine, clad in wofull ſuite.

This is the mortall foe which doth aſſaile
The members vigour, and the bodies power:
A Tyrant which moſt cruelly doth hale
The vitall breath (hearts handmaid) from her bower.

This is a Traitour, and doth treaſon warke;
Braine cleare and bright, with *ſmokie* miſts polluting:
And with his colour blacke, obſcure and darke,
Throughout the body euery part imbruing.

And (that it might more eaſily effect
The dire perdition of the heart and head,
The body with contagious rotte infect,
And through the members deadly poyſon ſpread:)

A Conduite pipe deuiſed is by Art,
Whereby the *ſmokie* aire might haue a way
Through the whole body, and through euery part,
The dire deſtroying venime to conuay.

And when the direfull venime is conuai'd
Through all the body, and through euery part,
Then fainting life withall, doth quickly fade,
Strength quite conſum'd, and vigour of the heart.

Let him therefore eſchue pernicious draught
Of filthie, loathſome, vile infectious *fume*,
That doth deſire ſtrength freſh, or hath a thought
To keepe his bodie ſound and limbes in tune.

Ἄπτερος μῦθος.

If neither my former Prose may perſwade, nor my preſent méeter make glad your mal-contented minds, I pray you then make your ſelues ſome ſport about the reading of my ſubſequent riddle, vntill my next arriuall.

Reade me a riddle, What is that,

That is {
Times greateſt daunter, cauſe of idleneſſe,
Old Ale-houſe haunter, friend to drunkenneſſe,
Vile bewitching weede, healths huge conſumer,
Wits moſt wofull ſpeede, breaths foule perfumer,
Intrails foule blackneſſe, bodies braue dier,
Dame Natures ſlackneſſe, quenching her fier,
Wiues, childs dyſaſter, Tenants contrition,
Wealths wofull waſter, countries perdition,
Offence to manie, bringing good to none,
Not lou'd of any, vntill it be gone.
} Tobacco.

Ioca, ſeriáque.

Θεῷ δόξα.

Certaine faults eſcaped in the printing, which are to be corrected as followeth.

Pag. 11, l. 32. reade *either*. p. 38. l. 1. reade, *make good*. p. 55. l 25. put out one of the words *healths*. p. 61. l. 4. reade *ſhærpſighted*. p. 66. l. 10. reade *manuary*. p. 74. l. 7. reade *lip*. p. 87. l. 25. reade, *ſhoomaker*. p. 92. lin. 31. reade *drudges*. p. 116. l. 23. reade *reſpected*. p. 137. l. 26. reade *Fie, fie* p. 149. l. 16. reade *I aſſure thee*. p. 162. l 25. reade *life*. p. 184. l. 14. reade *ſhipfuls*. p. 186. l. 33. reade *maturely*. p. 187. l. 36. reade *ſtrilling*. p. 192. reade *and with*.

Typographi Encomium.

Fieldus opus preſſit; mendâ vacat iſte Libellus:
Non niſi correctas imprimit ille notas.